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FICTION

BLAGA DIMITROVA

Journey to Oneself

Blaga Dimitrova is an outstanding Bulgarian poet, currently poetry editor at the publishing house of Narodna Kultura. After working on the literary magazine *Septemvri*, she spent two years on the construction sites in the Rhodope Mountains which provide the background for this her first novel, a study of a young woman seeking to pay a debt to society.

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CASSELL

Look out

MARGUERITE DURAS: *Détruire, dit-elle*. 140pp. Paris: Éditions de Minuit. 9 fr.

Détruire, dit-elle inaugurates a collection of texts called "Ruptures", open to anyone whose pen is powered by a "spirit of insubordination". Any French writer today who sees this as excluding him must be a cissy, yet the qualification is one to be kept in mind when reading Marguerite Duras's new fiction since, once past the title, it is all much more contestable than contesting.

The world of *Détruire, dit-elle* is as spare and confined as ever, and seems to have been thinned down with the theatre in mind: there is a pervasive abruptness of scenic and climatic indication in the novel itself and some nicely turned directions for its *mise en scène* at the end. The set is a hotel, with a garden, tennis-courts, a forest listed as an "historical monument" and windows to look at these through. "Il y a dans cet hôtel quelque chose qui me trouble et qui me retient" says one of its guests, readily summarizing Mme. Duras's own talent, which is to disturb and retain her readers without ever defining her "somethings".

With the intermittent help of the hotel windows there is a great deal of looking in *Détruire, dit-elle*, the characters staring at one another with a frequency and significance that is a reminder of Mme. Duras's existential creed, in which our objective existence must be sustained by

the fidelity of another's gaze. As well as being watchers, some of her characters are also expectant novelists, seemingly waiting for her novel to end, so that they can swap its becoming for their own being.

Staying in the hotel are Max Thor, a Jewish teacher, his child-wife Alissa whom he shares with his friend Stein, and the craven Elisabeth Aliane, who is finally collected by her husband, a magnate in tinned foods. The Alianes are allowed a coherent *état civil* as well as a juicy but suspect melodrama in their family, of abortion, adultery and attempted suicide; the Thors and Stein are more solemn, inward and arbitrary in their relations and feelings. Complicity between them and Elisabeth grows and then falters, as they seem to be offering her a chance of rescue from her fear and loneliness. But the separateness of Max Thor and Stein is constantly threatened by their physical resemblance, that of the two women by the phonetic glide that leads from Alissa to Elisabeth, as well as by a shared enthusiasm for sleep and moments of madness.

Marguerite Duras is now quite faultless in her elaboration of these resistant mysteries from the simplest of human materials, and her mannered dialogues combine high intensity with a minimum of embellishment. The muted imperative of her title is spoken early in the novel by the girl Alissa and is a necessary hint that Mme. Duras is probably still a political writer, for all her apparent classicism.

Snail's pace

MANZ'IE: *Arachné*. 216pp. Paris: Pauvert. 22fr.

The "hero" of the novel starts life in a ghetto. The tight family circle, the family shop, the little narrow streets and the little narrow view of the people that inhabit them, close out the world outside. Y. W. meets a gentle girl; the first hesitant, unknowing thrust that will break him out of the eggshell. He is baptized, marries the girl, abandons her and their children, and his wandering begins. From then on he has a succession of names, nationalities, jobs and occupations, in a constant escape from another kind of ghetto not limited by walls or belief, but by a simple desire to "franchir", to break out.

In this succession of identities that takes him through wars and revolution, through the countries of Europe and to the United States, a routine is established. A new set of initials, a visit to the second-hand clothes shop, a woman to lay or to marry or to settle down with—and then escape again. Yet the motives behind this Protean existence are far from any positive desire for self-assertion or self-discovery. He drifts, an opportunistic chameleon acting in response to his surroundings; and like a chameleon he can only embroil himself in another kind of ghetto, wherever he goes, whoever he becomes.

Whether the character at the end is the same Y. W. who escaped from the ghetto is dubious and unimportant. The continuation of one man as a Thesean thread through the narrative is not what gives the novel the claustrophobic sense of inescapability it sets out to achieve. It is the implausible succession of events, the logical train of cause and effect woven by the language that creates the tacky spider's web that entangles the "I" of the narrative. Despite, however, the sense of the "déjà vu" with every new circumstance, the mechanics of the plot itself create a basic dynamism in short, fleshless sentences, elliptic and understating. The underlying irony of the novel is the contrast between the undercurrent of movement and the realization of getting nowhere: an exercise bicycle.

Unfortunately, *Arachné* is not a "sustained piece of writing"; by the end the freshness and imagination of the beginning have long been spent. This is partly the result of sheer lack of stamina on the part of the writer, whose self-imposed task of a new situation every few pages does not allow any leisurely development and demands constant ingenuity. It is also partly because there is not enough variation in the tempo or theme: the reader simply gets accustomed to and eventually bored with the routine of snails running from their shells. Before that happens, however, well towards the end, Arachné's web holds good.

Pater familiar

SAUL MALOFF: *Happy Families*. 375pp. Gollancz. £2.2s.

Eight years after his divorce, Robert Kalb decides to end his self-imposed exile and return to New York to seek out his daughter, who is now seventeen. The decision made, his genius for procrastination begins to flower; he convinces himself that he must first become familiar with the ways of teenage girls and, before long, finds himself, almost by accident, with an adolescent mistress. The idea that inside every father is a pederast screaming to be let out is hinted at persistently—and comically—throughout *Happy Families*, infesting, with its erotic vocabulary, Kalb's altogether nobler concern with the imminent collapse of the American family.

Once back in New York, Kalb takes up with an old friend who pro-

Second act

J. P. DONLEAVY: *The Beastly Beauties of Balthazar B*. 438pp. Eyre and Spottiswoode. 35s.

One night in the late 1950s the present reviewer saw the play made from *The Ginger Man* in Dublin. Dangerfield consoles the spinster he has seduced with the news that there is a priest known to him down on the quays who can patch her up with abortion. There was immediately a riot in the theatre; hot piety battling with atheism. Dangerfield actually looked rather demonic in that Dublin context. He was an original; his human prototype formed part of a group who lived in dire conditions even by Dublin standards and who would have eaten their later American beat counterparts for breakfast. Mr. Donleavy turned *in vie bohème* into something new and strange in that book—his heroes battling it out in a deeply provincial black Catholic society. His prose was apt for the presentation of crude *extremis* situations: hunger, poverty, greed, lust; the snug security of a bottle of Powers secured on tick; the buzz of laying a girl who thought that the experience would lead to her damnation. *The Ginger Man* was to student Dublin what *Tropic of Cancer* was to American Paris, an exile's tale, odyssey of frustrations and desires.

It always seems harsh and a little cocky to tell a writer that he is already "peaked", as the American psychoanalysts put it: that there is nothing ahead but rewrites. But Donleavy pushes one towards the notion. *The Beastly Beauties of Balthazar B* tells the story of a rich young man of French extraction who spends his childhood in Paris, attends an English prep school and a Dublin university, and spends his waning twenties in London. His only happy affair is with his nanny at the age of twelve. Panza to his Oulskite is beefy, a lothario, hot picaresque, somewhat obsessed with anal intercourse. The novel mean-

ders peacefully along, a tale of seduction, action, conversion, anecdote, full-dress "satire".

It represents on one level between two decades, for there were a good many "D"ing for a hump in vicinal cloisters, Dangerfield blasting down the road move at a gentler pace cerebrally. Although he expressed, Balthazar is bored at least—because he has nothing and has nothing to do. The end has no character; the events that give him his

Mr. Donleavy has put form but not the content of shift in interest; he has not really a *raison d'être* in the end has no character; the events that give him his

This is the book's end, an edifice of fractured full stops and semi-colons, oppositional clauses, a poly of the action:

A clanging bell. The sound of it. All lighted up. Warm. Squealing on its wheels. For its little group of people. Take peacefully into town. Be awake. As I sit here, awake. Jail bars ahead. Usual said, be always handsome to others, too, my dear boy, that can be used against you. But because the character and the action dream too left all alone, a 170,000-

F—Old and new

BLISH: *Black Easter, or Faust Aleph-Null*. 165pp. Faber and Faber. 21s. HARRY HARRISON: *Deathworld 3*. 251pp. Faber and Faber. 25s. ROBERT SHECKLEY: *Dimension of Miracles*. 190pp. Gollancz. 21s. LARRY PANSHIN: *Rite of Passage*. 254pp. Sidgwick and Jackson. 22s. DAN MORGAN and JOHN KIPAX: *Thunder of Stars*. 199pp. Macdonald. 21s. ROGER ZELAZNY (Editor): *Nebula Award Stories 3*. 256pp. Gollancz. 30s. ISAAC ASIMOV: *Asimov's*. 228pp. Rapp and Whiting. 25s. ROBERT MAGDOFF (Editor): *Russian Science Fiction 1968*. Translated by Helen Jacobson. 311pp. New York University Press. London: University of London Press. £3 11s. 6d.

The science fiction field, the interesting writers are those who on their own topic and resist the end has no character; the events that give him his

Mr. Blish is an author who dips into the view of received ideas and manages to come up with some of the most distinctive of his own. Of all his books, *Black Easter* seems best to his blend of erudite intellectual knowledge, obsession, gloom, and dry style. In outline, it is extremely simple: a powerful American industrialist, Baines, gets in touch with a black of a writer's "act". Baines, dead and only his creation, the characters about the best conversations and they go on too long, like a story that has forgotten how to stop.

This is the book's end, an edifice of fractured full stops and semi-colons, oppositional clauses, a poly of the action:

A clanging bell. The sound of it. All lighted up. Warm. Squealing on its wheels. For its little group of people. Take peacefully into town. Be awake. As I sit here, awake. Jail bars ahead. Usual said, be always handsome to others, too, my dear boy, that can be used against you. But because the character and the action dream too left all alone, a 170,000-

automatic, but the picture of the great planet, with its highlands and endless grasslands and ruthless horse-barbarians, has more than a touch of grandeur.

And a third writer with his own topic and the essential confidence to explore it: Robert Sheckley, who is in extremely good form in his new novel about one Carmody, an Earthman who wins a Galactic Prize, receives it at Galactic Centre, and then cannot find his way back to Earth because he does not know where, when, or which it is.

As Mr. Blish relishes his obscure catastrophes, and Mr. Harrison his tight corners, so Mr. Sheckley enjoys his blasphemy. He is the master of the anti-God joke. The predicament of the phillistine Carmody ("What's such a big deal about the secrets of the universe?") gives him plenty of scope for his talents. On one planet, Carmody runs into Melinchrone, the only living entity there, who assumes the appearance of multitudinous inhabitants yet remains rather narcissistic and complains that "the God business" is a job for a simple-minded egomaniac. On another planet, Carmody finds that Earth was run up by a jerry-builder called Maudsley ("Not that there's anything wrong with the planet..."). Later, he meets Borg, "Just a decent dull middle-class tyrannosaur", who worries about becoming extinct.

Of course, the whole thing is "really" a satire on our consumer society "we consume, therefore we are", as one philosopher tells Carmody, but the sensible reader will not allow that to weigh too heavily against the delights of Carmody's not particularly fanatical tour of the galaxy.

Larry Niven and Alexei Panshin are newer writers. One hardly expects the same assurance from them. Nevertheless, fewer received ideas would have helped their cause. Mr. Niven packs *World of Ptavvs* with an alien crash-landing on Earth (and out cold for two billion years), with telepathy, space-travel, time-distortion, super-heroes, and super-powers, never pushing for breath or anything but punch-button characterization. The result is

never quite the fun it was intended to be.

Mr. Panshin, who has written a volume of criticism on the output of Robert Heinlein, produces a novel as slow as Mr. Niven's is fast. His adolescent heroine, Mia, grows up on a giant starship (very received indeed!) and tells her own story. There is every indication that she would find her niche in a small but earnest Women's Institute, with remarks such as: "If you like, it is never right to kill millions of people that you don't know personally." Mia's Daddy and others on the ship vote to annihilate a whole planetful of people: it is this that rouses Mia's tepid disgust.

The author's intention is well expressed in Shakespeare's sonnet. "They that have power to hurt and will do none", which is quoted at the beginning and end of *Rite of Passage*; for many, it may render the novel superfluous.

Meanwhile, back in the Space Corps, two English authors have trouble with received ideas in *Thunder of Stars*—and with received prose. "She sensed immediately that this was not the proud animal sensuality they had known together on the previous evening, but a deeper, more spiritual need."

The *Nebula Award Stories*, those voted for by science fiction authors themselves, are as disappointing as ever. Old ideas, or lack of any guiding idea, are served up in solemn style. One story is an over-written piece about a woman whose soul is trapped inside a Las Vegas gambling machine. Another concerns teleporting dragons and evidently believes that common blood can tame noble veins. Another is a bit of camp, complete with white Rolls-Royces and a "topless dress of sapphires and opulence" (sic), about glider pilots who carve clouds into fantastic portraits (the prosaic touch of Magritte might have helped here). The editor's confectionary introductions add further to a reader's suffering.

Isaac Asimov's mysteries are less painful (though again, it helps to avoid the fatuous little introductions); these slight, routine stories are machine-made, but at least they function like machines. The Russians provide much softer machines; under a plinking translation, one glimpses the old pleasure in telling a tale. One of the most enjoyable stories in Robert Magidoff's collection is I. Rosokhvatsky's philosophical "Desert Encounter", which uses, coincidentally, a notion occurring in the Larry Niven novel. East, West, science fiction suffers from Collective Ownership—and perhaps too many shareholders!

Kind of ordeal to which he is subjected, or it may be that characters who are authors have an objectivity that takes away some of the humanity possessed by characters who are not. This is still an accomplished book, with a high degree of virtuosity, the work of a deft, original writer with much insight into people and places.

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Resilient unease

JENNIE HIGSMITH: *The Tremor of Forgery*. 249pp. Heinemann.

Highsmith's stories have usually taken place on both sides of the border and divides the suspense story from the academic opinion regards as "The Novel". *The Tremor of Forgery* largely dispenses with the conventional apparatus of suspense fiction and is a tale of unease rather than of fear.

It uses one of Miss Highsmith's favorite devices: the interweaving of planes of action, one seen immediately around the central character, the others perceived only indirectly but disturbingly mysterious and influential. A young American goes to Tunisia to write a film script; he is conscious that some-thing has gone wrong with the people left in New York—his girl, the woman who commissioned him, and he makes odd acquaintances and gets involved with them; the level of personal safety along the Atlantic shore is low, with notes of an intruder, he repels, perhaps kills, and he and his affection are found in the promise of a return to a prior relationship back

in the splendid Mediterranean climate and scenery, with the lingering vestiges of French colonialism in the ramshackle Muslim new order, and the reader is soon absorbed in the uncomfortable situation. At the end, though, it hardly seems to have been worthwhile: Miss Highsmith's young man is perhaps too resilient for the

Kind of ordeal to which he is subjected, or it may be that characters who are authors have an objectivity that takes away some of the humanity possessed by characters who are not. This is still an accomplished book, with a high degree of virtuosity, the work of a deft, original writer with much insight into people and places.

School ties

JOSEPH W. ABRAQUAH: *The Torture*. 275pp. Longmans. 25s.

Kojo, called Baby by his family, his full name being Joviah Afful, lives in the remote Ghanaian village of Aduabo. Because he promises to be clever his father sends him to live with an uncle at Cape Coast. There he attends the Government Boys' Elementary School and wins a coveted scholarship to the Grammar School run by British missionaries on the lines of a nineteenth-century British Public School. The Grammar School is pure Tom Brown from the tormenting of the "greenhorns" to the learning of Latin by rote. Even the boys have an uncomfortably Arnoldian echo: "The task of the Grammar School was to transform bush boys into civilized men."

Abraquah is an accomplished writer and his novel is absorbing because of the people he describes. Kojo himself, intelligent and sensitive, is utterly convincing, with his appetite for learning and his troubled awareness of the rift that is growing between his new westernized self and his recent tribal past. Mr. Abraquah is equally good on the numerous inhabitants of Kojo's uncle's house, and the bullies and friends at the Grammar School. But on the Grammar School masters he is really superb. Every nuance of attitude and accent is caught, whether it belongs to the tough white headmaster, a dim, poorly qualified black master, the weak white second in command, an English master's wife at her dinner table, or the brash young black graduate master. And there is compassion in the portrayal as well as acuteness.

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1

Pains of life and pleasures of literature

August Strindberg: *The Cloister*. Edited by C. G. Bjurström. Translated by Mary Sandbach. 160pp. Secker and Warburg. 30s.

Strindberg's life was chaotic and confusing, but not a quarter as chaotic and confusing as the autobiographical novels which he dashed off as confessions, apologies, therapy in experiment, even on occasion as works of art.

Gradually these autobiographical novels, unsuccessfully published in bad translations in the early twentieth century, are becoming available in more authoritative English renderings and with the notes which help to make them intelligible. Last year Jonathan Cape produced Evert Sprinchorn's scholarly edition of *A Madman's Defence*, reviewed in the TLS on April 4, 1968. *A Madman's Defence* was the fourth volume in the series, which had been preceded by *The Son of a Servant*, *Time of Eternity* and *In the Red Room*. It told the story of his first marriage to Siri von Essen and his divorce.

The Cloister begins at the end of 1892, when Strindberg was an expatriate in Berlin, shattered in emotion and fortune, spending his social hours in the Bohemian society which centred on a *Lokal* called *The Cloister*, where Scandinavians and other exiled artists gathered to drink, talk and drink again. It goes on to tell the story of the second marriage of the forty-three-year-old Strindberg to the rich, beautiful and clever twenty-year-old journalist Frida Uhl, their chequered life in Heligoland, London, Darmstadt, Paris and elsewhere and the founding of this second attempt to make a family and build a home.

This may sound simple enough. But *The Cloister* was written in 1898 after Strindberg had published *Inferno* and *Legends*, both autobio-

graphical novels covering the period after the end of *The Cloister*. The post-*Inferno* Strindberg of 1898 who wrote *The Cloister* was very different from the pre-*Inferno* Strindberg of 1893 who married Frida Uhl. He was contemplating the possibility of retirement to a monastery of a rather special order for "the training of supermen, by means of asceticism, meditation, and the practice of science, literature, and art".

Always the prey of coincidence, he saw a connexion between the Berlin *Lokal*, *The Cloister*, to which he went to forget his sorrows after the break-up of his first marriage and Maredous, a Benedictine monastery in Belgium, in which he spent one night in August, 1898, reviving the idea he had formed after the collapse of his second marriage that the monastic life might give him the peace he needed. So he conceived two linked autobiographical novels, *The Cloister Part I*, to precede *Inferno* and *The Cloister Part II* to follow *Inferno* and *Legends*.

He submitted *The Cloister Part I* to his Swedish publisher in 1898, because he needed a thousand kronor. "Let me have the money as soon as you can! My young are screaming and I with them!" It could, he pointed out, be published on its own. Its connexion with *The Cloister Part II* existed only in his imagination. Instead of entering a monastery, he married his third wife, Harriet Bosse, and the sequel was never written.

But there were objections to *The Cloister Part I*. Quite apart from the *ex parte* treatment of Frida Uhl and her relatives, there were thinly veiled descriptions of *The Cloister* set, the German edition of *A Madman's Defence* had landed him in a prosecution. *The Cloister* could lead, if not to litigation, at least to very bad blood, with people like the painter Edmund Munch, the nymphomaniac Dagny Juel (Laila in *The Cloister*,

Aspasia in *Inferno*) and Stanislaw Przybyszewski, Strindberg's Polish friend, who abandoned his common law wife and two children in order to marry Dagny Juel.

Perhaps it was for this reason that Strindberg never published *The Cloister Part II* as he had written it. Instead, he cut out at the beginning, changed the nationalities of the characters, altered the locations, made the secondary profession of Axel (the Strindberg figure) not science but history and renamed it "The Quarantine Officer's Second Story". As such it was published in 1903 in the collection of short stories and poems *Fair Haven and Paul Strand* (Fagerik and Skamsund).

The revision was perfunctory; though Frida Uhl became a Dane, she still exclaimed in German "Wer dreizehntzig Jahr alt ist, der weis Alles!" And Axel's historical researches are made to arouse the suspicion of the peasants at Dornach, which was naturally aroused in Strindberg's own life, and in *The Cloister* by alchemical experiments.

It was not until 1951 that Professor Walter Berendsohn pointed out that two manuscripts in the Royal Library in Stockholm fitted together, one being that of *The Quarantine Officer's Second Story* and the second being the first fifty-four pages of *The Cloister Part I*. These two manuscripts were collated by C. G. Bjurström in the Swedish edition, restoring the names, nationalities and places of the earlier version throughout, but allowing Strindberg's literary improvements to remain. It is not known whether the original novel went beyond the ending of "The Quarantine Officer's Second Story"; but if so, the manuscript has been lost.

The Cloister, in fact, is an autobiographical novel not hitherto available to English readers. Mary Sandbach, from whose commentary this information is derived, considers the book of little value as literature but of great importance as autobiography. She appends notes on the originals of most of the characters, but makes little or no attempt to correlate what actually happened, according to other evidence such as Frida Strindberg's *Marriage with Genius*, with the literary use which Strindberg made of the facts; or to assess whether Strindberg's distortions were deliberate or unconscious.

Strindberg had the novelist's two-way face, capable of relieving the pains of life with the pleasures of literature. "Perhaps he would even touch up the whole story of his marriage so that it sounded like a comic incident." Or again,

As he approached the place of rendezvous he grew nervous, but, as usual, finally succeeded in restoring his courage by looking at the matter from the writer's point of view: "If I don't come out of this with honour, I shall at least get a chapter for my novel."

The scientific problem which concerned Strindberg in 1893 was the transmutation of elements; and the two quotations above illustrate his application of such experiments to the transmutation of autobiographical elements. In *A Madman's Defence* Evert Sprinchorn has plausibly argued that Strindberg experimented with his own personality in order to precipitate the break with Siri, as well as taking innocent incidents from his married life and turning them to quite different and more sinister situations. Mary Sandbach observes how Strindberg rearranged events to heighten dramatic effects.

For example, by Przybyszewski's marriage. Juel to increase the material stay in Pankow. But to understand Strindberg's working and living (and, curiously, intertwined) is much fuller annotation.

Though concerned with 1893-94, *The Cloister* is much a reflection of a state of mind in 1898—largely of the break-up of the marriage of Strindberg and Frida. At that time, clearly intended the very bohemian café, significant of a withdrawal to some extent of a community of writers and philosophers to be done. *The Cloister Part II*, it is a book (first published in 1903) which has been made out of his Senator Kennedy's posthumous. It is a matter for consideration that we have this revised book of a very lucid account.

In retrospect, *The Cloister* seems to stand in the same way as Harriet Bosse as a *Madman's Defence* in relation to the assumption of a new name.

A Madman's Defence had a profound effect on Frida Uhl, but may well have been publishing *The Cloister* a fear it would have a similar effect on Harriet Bosse; and perhaps finally decided on publishing *The Cloister* as a way of balancing the second part and omitted it for reasons rather than of causing pain to others.

It is considerations of this kind which make one regret that this book has not been more fully

Outside and inside views

Mr. McGeorge Bundy is famous in Washington for his reputed ability to see behind the official wisdom of the Democratic Administrations. His enemies, of whom there are not a few, have complained that he himself shared responsibility for some of the gravest errors of these Administrations, especially involvement in the war in Vietnam. And Mr. McGeorge Bundy is very conscious of the degree to which the Vietnam war darkens counsel. He tells us that he does not wish to discuss the war in Vietnam, but he is concerned here with one effect of the hostility to that war, which he regards as disastrous. Because governmental power, so the enemies of American involvement argue, has been used to prolong this disastrous enterprise, hostility has extended from the war in Vietnam to the use of governmental power; and Mr. McGeorge Bundy is convinced that a rather confused and not always intelligent hostility to governmental power is at the bottom of a great many American troubles.

His general thesis is very well demonstrated by his choice of title. He argues that government in the United States is not too strong; it is too weak. Governmental activity is very widely diffused, but that is not the same thing as saying that governmental power is too strong or too effective. Mr. McGeorge Bundy also argues that a great deal of the hostility to the alleged intrusiveness of the Federal Government and its alleged great power comes from people who have no objection to power if it is used by them for things of which they approve, but are very hostile to the use of Federal or other governmental power for things which they dislike or, in many cases, detest. Thus, Federal attempts to promote racial justice often bring violent criticism from people whose feeling for property rights in the most absolute sense is far more powerful than any feeling for the right to justice in the governmental system of the United States.

Writing coldly and lucidly, Mr. McGeorge Bundy does not quite conceal his dislike of a great deal of hypocritical criticism of governmental action based on formally impressive principles. He admits that some of the actions which he supported as a member of the Kennedy Administration were in fact misguided, but he declares that such mistakes were few and should not be used to weaken the already too weak Federal system of the United States.

Mr. McGeorge Bundy was appealing to the faculty, to the alumni, and to the students, and he was appealing, one may suspect, with special

execution of Pugachev, but, on the whole, 1775: *Another Part of the Field* is a scholarly if highly ornamented work. Mr. Hume cannot conceal that the Scots were highly unpopular in Virginia (and elsewhere) at the time, but he does not tell us whether the "unpatriotic" Macknight proposed to pay his debts due to Englishmen or to Scotsmen. To refuse to enrich Bristol or London merchants was obviously right, but Macknight may not have felt the same about paying debts to the Glasgow merchants, unpopular as they were. Mr. Hume has laboured hard on his book but he calls Philip Muzzei a Swiss—Jefferson's enlightened friend was a Tuscan.

Mr. Bird is more obviously dramatic. If *Attack on Quebec* has a hero, it is that ambiguous "son of the Havens", Benedict Arnold, although General Philip Schuyler comes well out of the story. The highly dramatic narrative usually pays off, but the death of General Montgomerie is much overwritten—a lurid specimen of what the General's countrymen, in the next century, were to call "sun-burstery".

Necessarily, he has to rely in great part on second-hand information and some of it seems implausible. The chief enemy he attacks is official graft in South Vietnam, but the implication is that the Americans must not ruffle the pride or threaten the profits of the Vietnamese soldiers or officials. There is next to no suggestion that perhaps some Americans are getting a "piece of the action" themselves. After all, protection racketeers were and are well known in the United States, and trigger-happy police behave in American cities as recklessly as nervous G.I.s do in South Vietnam.

Almost the only American enterprise of which Mr. Lederer approves is the pacification programme of the United States Marines, a view bitterly or ironically opposed by many or most members of the U.S. Army. It is very hard to recognize the truth in "the Orient" (or anywhere) and this is an *ex parte* statement. But the heresies written by Mr. Lederer in 1967 are mostly accepted wisdom today.

Peripheral views

IVOR NOEL HUME: 1775: *Another Part of the Field*. 465pp. Eyre and Spottiswoode. £2.5s.
HARRISON BIRD: *Attack on Quebec*. 255pp. Oxford University Press. £2.16s.

These two dramatic and by no means negligible books deal with the outbreak of the War of Independence seen from the periphery. Mr. Hume's 1775: *Another Part of the Field* deals mainly with the beginnings of armed rebellion in Virginia. Mr. Bird's *Attack on Quebec* with the bold but unsuccessful attempt of the rebel to conquer Canada. There was little military activity in Virginia that is now remembered and both Mr. Hume and Mr. Bird use the technique of lively detail to "put us in the picture". Mr. Hume, as befitts an employee of Colonial Williamsburg, allows scholarship to believe in the Mecklenburg Declaration of Independence, like another Hume trying to believe in Ossian, but he can't really do it. He even manages to bring in an account of the

execution of Pugachev, but, on the whole, 1775: *Another Part of the Field* is a scholarly if highly ornamented work. Mr. Hume cannot conceal that the Scots were highly unpopular in Virginia (and elsewhere) at the time, but he does not tell us whether the "unpatriotic" Macknight proposed to pay his debts due to Englishmen or to Scotsmen. To refuse to enrich Bristol or London merchants was obviously right, but Macknight may not have felt the same about paying debts to the Glasgow merchants, unpopular as they were. Mr. Hume has laboured hard on his book but he calls Philip Muzzei a Swiss—Jefferson's enlightened friend was a Tuscan.

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Heretical views

WILLIAM J. LEDERER: *The Anguish of the American*. 254pp. Collier. 35s.

The preface to this violent, lively and largely convincing polemic is dated March 14, 1968—that is, exactly a week before President Johnson gave his famous, and surprising television "abandonment" speech. Since then, the American effort in Vietnam has been running down and belief in "victory" has been ebbing away. "Jaw, jaw" has begun in Paris and the demands of soldiers like General Westmoreland and others for more "war, war" have been refused. For this reason *The Anguish of the American* may seem out of date. Mr. Lederer wrote it just in time to allude to the Tet offensive, but basically it is an account of his ninth visit to Vietnam. The co-author of *The Ugly American* is an old enemy of American policy and performance in Asia and, if he has changed his opinion, it is that the state of the American operation is even worse than he had feared.

Necessarily, he has to rely in great part on second-hand information and some of it seems implausible. The chief enemy he attacks is official graft in South Vietnam, but the implication is that the Americans must not ruffle the pride or threaten the profits of the Vietnamese soldiers or officials. There is next to no suggestion that perhaps some Americans are getting a "piece of the action" themselves. After all, protection racketeers were and are well known in the United States, and trigger-happy police behave in American cities as recklessly as nervous G.I.s do in South Vietnam.

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The horseleech redeemed

BURTON R. POLLIN: *Godwin Criticism*. 659pp. Oxford University Press. £8.16s.

The world which William Godwin created, and of which he became the first citizen, is a world in which the action of thought is at once the highest art and the highest morality. And yet, despite the distinctive contribution which he made to the theory and to the practice of the intellect, he has been neglected by even that limited public who have a special interest in intellectual activity. This neglect is unfortunate since Godwin in his life and work presents a remarkably clear case of a devoted intellectual; and a consideration of his record is a good introduction to a consideration of the intellectual life in general. Perhaps Godwin has been neglected for the very reason that he does provide such a clear case—not only, it seems, of the pretensions and expectations of the intellectual life, but also of the complete and ignominious failure of such a life carried to the extremes to which he carried it. When he does rate a mention in a modern work, such as Roger Fulford's biography of Samuel Whitbread (1958), it is usually only in order that the judgment of the ancient Victorian pontiff Leslie Stephen—who described Godwin as a "venerable horseleech"—may be reiterated. That this simplification of the causes, events and consequences of the Godwin phenomenon is deceptive has however been recognized and often demonstrated in the more esoteric publications of the intellectual and academic world. In this area of discourse the Godwinian philosophy is enjoying an attention which certainly is more perceptive than the attention paid it in the days when it was a central feature of the debate on the French Revolution which occupied England, Europe and America in the 1790s. Perhaps it is now time, not merely for the better understanding of the Godwinian philosophy, but also for the wider diffusion of such understanding.

Professor Burton Pollin's recently published "synoptic bibliography" of *Godwin Criticism* is a record of the many different shapes which have been taken over the years by the reaction to the strange Godwinian philosophy. The author has himself made a large contribution to the growing corpus of scholarly work which is being published on Godwin: this last item (since which he has in fact published another selection of "Godwin pamphlets" to add to his earlier one) is what might be called a way-station—a taking stock of what has so far been achieved, and of what is yet to be done. As a whole there is an indigestible amorphousness about *Godwin Criticism*; but an admirable system of indexes enables the student to find his way about with increasing ease and profitability. Nor is wit and amusement excluded from Professor Pollin's synopses: a clear summary with the faintest touch of irony of what Mrs. Oliphant had to say should intrigue many people into finding out what that late Victorian pundit (a worthy disciple of her master, Carlyle) wrote in her *Literary History of England at the End of the Nineteenth Century* (1882), of which in particular the chapter on "The London Scene" is a brilliant *tour de force*. The indexes themselves are largely the work of a computer which Professor Pollin and his assistants have programmed with an enthusiasm, a confidence, and a success which Godwin would have applauded: they are an example of that idea of the mechanical assistance of human labour which drew Coleridge's scorn upon Godwin but has since been so triumphantly vindicated.

The main body of the work is four groups of synopses arranged in alphabetical order of the name of the author of the book or title of the periodical recorded. "Books 1786-1836", "Periodicals 1786-1836", "Books 1836-1966", and "Periodicals 1836-1966". The indexes give: alphabetical lists of all authors of books or of articles, and of the most important people mentioned in the text of the synopses; a breakdown of the number of references to Godwin in different languages (it is particularly interesting to follow up the references to Godwin by Japanese and Russian writers—among the latter were Belinsky, who reviewed a translation of *Gale Williams* in 1838); a chronological listing of all references by their serial and code numbers (the code number enables the reader to estimate roughly the

importance of the references); also an esoterically intriguing interrelation of the number of references to Godwin in each year since 1786. This index seems to show more of interest in Godwin in 1930 and 1937, a slump during the World War, the highest peak being 1951, 1953, total being 23 behind, then a further slump which has been followed by a slow resurgence. Cat tremors—which are of course confined to the academic world—said to reveal something of the tumbling fortunes, not merely of William Godwin, but also of the in the possibility and rational action in general?

Altogether *Godwin Criticism* is substantial and stimulating reading which provides the independent groundwork for the wider work of Godwin and for the definition of—or studies—which we can begin to expect. Professor Pollin does not pretend that it is exhaustive—and he has allowed for the fact of more numbers within each of four sections which will use the numerical sequence of the development—or indeed of the development of English thought, particularly in the fields of sociology and psychology during the nineteenth and twentieth centuries—should be able to something to this composite work of Godwin from his own knowledge. But this very openness of *Criticism* is a strength rather than a weakness: and it is what makes an extremely appropriate comment to the man whose ability and fluency it helps to delineate, who believed above all things in fluidity and progression of the intellect, in its power always to prove upon its first and second third perceptions.

The veteran French literary list, André Billy, has published a collection of pieces contributing to him to the *Figaro* de samedi 1947: *Propos de samedi* (Mercure de France, 296pp.). These weekly chats about books of them more than six or seven hundred words in length, are supposed to be old-fashioned kind.

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What is the German Question?

RALF DAHRENDORF: *Society and Democracy in Germany*. 482pp. Weidenfeld and Nicolson. £2.15s.

A century ago in 1866 Constantin Frantz described the German Question in these words: "The German Question is the most obscure, most involved and most comprehensive problem in the whole of modern history." Nothing that has happened since invalidates his description and much confirms and reinforces its truth. Since Tacitus wrote his *Germania* close on 2,000 years ago the German problem has constantly been a subject for European discussion and a serious concern to European statesmen, yet no solution, and not even a wholly adequate explanation, has been found for it. It remained a European problem ignored by the outside world until the beginning of the present century when Germany's bid for world power caused it to acquire wider importance. The outbreak between 1914 and 1939 of two World Wars, for the first of which Germany was largely and for the second wholly responsible, finally transformed the German Question into a universal problem, so that Professor Dahrendorf can now write "that there is a German Question is a fact familiar to people all over the world."

But this problem internationally posed by Germany is the political part of the German Question, which in reality is a complex of different parts in which the political is not causatively the most important. Recent political events in the German Federal Republic, however, have again drawn attention to the continuing existence of the German problem and also to the urgent need for its impartial study free from prejudgments that may result in a better understanding of its essential nature. Yet such a study will be difficult of achievement if only because of the

deep feelings of abhorrence and resentment universally aroused by the "crime" against humanity, the "Holocaust," which is a question compelling Professor Dahrendorf to devote a bitter chapter to some possible explanations. Moreover, understanding alone is not enough to ensure a solution of the German problem because, as Professor Dahrendorf rightly says, "it does not tell what we have to do to prevent the return of the false and to help achieve the advent of the right." He has therefore written *Society and Democracy in Germany* "to make Germans aware of the task of liberty" while at the same time explaining for non-Germans the complexity of the German problem.

It is desirable before reading a book on a controversial subject to know its author's antecedents and the precise standpoint from which he writes. Dr. Dahrendorf is Professor of Sociology at the newly established University of Konstanz, of which he is a "founding father," and a former student at Hamburg University where he gained a doctorate in philosophy and classical philology before doing postgraduate work in sociology at the London School of Economics and becoming a Ph.D. of the University of London. But for the reader of this book it is no less important to bear in mind that Professor Dahrendorf is the son of a former Social Democrat Deputy to the Reichstag in the Weimar Republic who was imprisoned by the Nazis after they came to power, and that the Professor himself as a schoolboy of fifteen was sent to a concentration camp for anti-Nazi activities in his school. A knowledge of these facts, which attest to his physical as well as moral courage, aids the reader to evaluate his often sharply-worded criticisms of German society and the practice of democracy in Germany.

Another personal fact is significant for his attitude to some aspects of German social conditions - his age. He was born in 1929 and thus never really lived under a democratic republican government until after the Second World War, and in his formative years experienced only the brutal totalitarian impact of National Socialist Germany upon his family and his own person, so that countrymen might inflict upon them and him must have been his constant companion. He refuses to explain away Nazi crimes by using what he ironically styles "the sweet metaphor that helps such realities to evaporate into the language of psychoanalysis or of intellectual history," nor is he deterred from his inquiry by the knowledge that his fellow-countrymen were the

thousands of alumni of German Gymnasias (who did not let the cultivated humanism of their intellectual formation prevent them from stamping out people like him whom one may not notice because one is so busy looking up to the stars that one does not watch the streets).

Professor Dahrendorf is forthright in defining the standpoint from which he has made his study of the German Question. "The value attitude," he writes, "underlying this study then is one of liberalism." And elsewhere he says "this study is, among other things, a plea for the principle of liberal democracy" and that even his value attitude is not accepted by the reader. "This will not affect at all the way in which this study is arranged, or its questions and answers." Certainly no reader can complain of being left in the dark about Professor Dahrendorf's political convictions.

In his preface to this English edition (which he has himself written in clear and fluent English with only an occasional awkward or unusual turn of phrase) of his original German book *Gesellschaft und Demokratie in Deutschland* published in 1965, Professor Dahrendorf says he wrote it "to stimulate, perhaps to provoke critical thought about Germany's past, present, and future - in Germany" and he goes on:

"I might have known at the time that German problems are rarely German problems alone, and that even as such they have been a constant source of concern to the outside world. It was

harder to know at the time that the apparent tranquillity of the Federal Republic was to give way to more unstable conditions, so soon, and that even in the system of political parties Germany's past was to reappear on the scene. At the time at which this is written, a book on democracy in Germany has acquired a new urgency inside as well as outside the country concerned."

Professor Dahrendorf doubts whether he has anything to say that is of real interest for non-Germans and in this he deceives himself because his book cruelly illuminates lesser-known aspects of the German problem and of life in Germany with which foreigners rarely come closely into contact. His perceptive and very thoughtful yet critical survey of the German social structure affords a timely reminder that the German Question can only be solved by Germans alone without extraneous help, no matter from what quarter it might come.

What then is this German Question? For the world at large and the majority of Germans it is predominantly the political problem of the reunification of a divided Germany and its subsequent place in the society of nations. But there is another more fundamental and more involved problem which forms the subject of this book and which, though capable of producing international reactions, is a problem for Germany and only for Germany. Professor Dahrendorf defines this problem:

"There is a conception of liberty that holds that man can be free only where the competition of social forces, and liberal political institutions are combined. This conception has never really gained a hold in Germany. Why not? This is the German Question."

In searching for an answer to his own "Why not?" Professor Dahrendorf examines the German social structure throughout the nineteenth and twentieth centuries up to the present day and his findings enable him to advance an explanation for the failure of liberal democracy to gain a hold in Germany, where it has only struck fragile roots into the political soil since the Second World War. He argues that the chief reason for this is to be found in the industrial feudalism characteristic of Imperial Germany and its political and administrative authoritarianism, of which the effects can still be seen in Germany today. Authority has always been held in high repute and authoritarianism is a salient characteristic of German society, Professor Dahrendorf points out, "that German society remained illiberal in its structure and authoritarian in its constitution throughout the decades of industrialization" and the Weimar Republic showed little disposition to effect radical changes. "In times of crisis," Professor Dahrendorf pertinently remarks, "the nostalgia for past experiences grew" - a happening known to other nations. But the National Socialist "push" into modernity succeeded sufficiently to remove the social basis for future authoritarian governments along traditional German lines. Coordination (*Gleichschaltung*) superseded authoritarianism and traditionalism.

Professor Dahrendorf roundly declares that "National Socialism as it was embodied in Imperial Germany" and that though the National Socialist social revolution was an instrument in the establishment of totalitarian forms, by the same token it had to create the basis of liberal modern convictions.

There will indeed be many who will agree with Professor Dahrendorf when he writes: "Nowhere did party as visibly as in Germany; nowhere is it therefore as difficult to see the free and the good society at the same time." The contrast between the old and the new tradition and modernity in Germany is

admirably drawn by Professor Dahrendorf in writing of the failure of the July Plot, and the resulting executions when he says these mark "the end of the German political elite" and also of

"an idea that is symbolized for many by the name of Prussia. Prussian discipline, lawfulness, morality, but Prussian liberalism as well, the honest directness but also the authoritarianism of Prussian tradition, the humanity but also the deliberate authority of the Prussian tradition - all this found its last triumph on July 20, 1944. Moral values, and frequently their reality in the German past, were held up against the arbitrariness of the Nazis: the old regime was indeed a morally better world, but its revolt failed and the brutal path to modernity took its further course."

What Professor Dahrendorf has to say about German society today is no less interesting and more pertinent to the problem posed by Germany to the world. Moreover much of what he reveals about German social administration would be difficult to believe if his statements were not supported by the evidence of authoritative German and also non-German sociologists who have made independent inquiries into German administrative and social conditions. And it is especially the spirit animating social relations and activities that causes Professor Dahrendorf the deepest concern and evokes his impassioned condemnation. He finds "the virus of inhumanity" to be "the German disease" so that "he who is humane cannot expect to be liked," and he notes "the shocking contrast of humanistic ideology and the factual indifference to life" that characterizes modern German society.

One can observe things in German society of the day before yesterday, yesterday, and even today, which raise the suspicion that they are somehow connected with a mentality that turned doctors and judges and officers into murderers. There are corners of this society in which an often thoughtless inhumanity survives systematically.

A harsh statement that, like many other statements in this book, is at least controversial and unlikely to pass unchallenged outside as well as inside Germany. Yet its controversial nature does not diminish the undoubted importance of a book that is intended to provoke serious thought about one of the greatest problems confronting the modern world. Moreover, what Professor Dahrendorf says about the German medical and legal systems, education and other social activities certainly contributes to substantiating his statement. Doubtless Nazi indoctrination in evil practices and principles made murderers of many from the educated classes and also imbued great masses of the German people with inhumanity towards their fellow men; yet this abhorrent phenomenon still awaits complete explanation. Professor Dahrendorf believes that the reason the virus of inhumanity "has caught so many follows from the weakening of their resistance by social structures" and that German society in its increasingly narrow normality and rigorous insistence upon conformity makes social outcasts of all nonconformists.

The last page of Professor Dahrendorf's stimulating and trenchant study of the German Question is tantamount to an anticlimax, for he once more defines - admittedly for German readers - the problem as "not a political question put to others, but a social question put to ourselves. It demands from us not national sentiments, but social activities." But he sounds a hopeful note in concluding that "among all the answers that German society in the last hundred years has given to this question, that of the German Federal Republic comes closest to a socially founded constitution of liberty." Yet for non-Germans as for most Germans it is the question's and paramount and Professor Dahrendorf reminds us that German interest is directed not to domestic concerns but to world politics viewed from the standpoint of national interests and ambitions. The German Question remains posed both to Germany and the world.

Recapitulation

The Cambridge University "Library Edition" are a series of reissues of out-of-print works which began last year. Recent volumes are:

F. R. TENNANT: *Philosophy of Theology*. Volume 1: *Theology and its Faculties*. 422pp. Volume 2: *The World, Man and God*. 276pp. £2.10s.

Dr. Tennant's aim "is to be the approach to a developed constructive theism" rejecting "research which 'ends in abstraction or...negation'." His method is "thoroughgoing, psychology, discounting the denial value of mystical experience" (TLS, July 26, 1928). In the volume Dr. Tennant, pursuing his question of scientific knowledge, concludes that "we seem to be further" from concepts of the amenability of Nature to synthesizing intellect, and the world itself as a closed system every step we take in the field of physical science" (TLS, 20, 1930).

C. E. RAVEN: *Science, Man and the Future*. 125pp. In this course of eight lectures delivered at Cambridge in 1947, Dr. Raven launches the "antagonism, which Dr. Raven is not intrinsic but a result of Darwinian controversy, can be solved by an alliance of the lectural, the ethical and the religious." The quotation of this last "mysticism" is a "doubtful" to the cause of theology" (May 22, 1943).

J. H. PARRY: *The Ancient New Galatians in the Second Century*. 205pp. £2.

Professor Parry has "been penetrating the labyrinth of imperial institutions and to...clear arrangement and compression" and his "scholarship" throughout (February 5, 1949).

G. F. H. and J. BERKELEY: *The Making of the Modern World 1846-1946*. 292pp. £3. 22 June 1846 to 1 January 1946. 374pp. £3. 10s. January 1846 to 16 November 1848. 489pp. £4. 10s.

Mr. and Mrs. Berkeley published their massive work between 1932 and 1946. The first volume Mr. Berkeley alone: "They are a select group of English writers who have their best thought and their best work to the idea of United Nations." The first and shorter Mr. Berkeley has laboured for years to the end that he might with them, and this book is a cautious, dispassionate - somewhat of his place" (TLS, December 1932). The second volume is a work of one defect, he considers history and especially to the want to know the truth about the making of modern Italy. In April 11, 1936, "The three together" may be recommended as a thoroughly scholarly work written with great impartiality and very readable" (TLS, July 20, 1946).

H. H. DABY: *The Draining of the Fens*. 314pp. £3. 5s.

Professor Darby's account of the draining of the fens was published in 1946. It is a work of the very temporary, and unimportant of the present (but let us not exclude the military government. We together with a companion work on *The Medieval Fens*, in a revised second edition appeared in 1956, and this is reprinted here with a new preface. Dr. Darby has written not only as one who has been there but as one who has seen the work and the adulation which he has taken with the queer mixture of off on willing pilgrimages which he has written in a few short months. There is a penetrating account of the personal life of the State of Minas Gerais. There is a table chapter on economic aspirations which pay tribute to the work of Percival Farquhar, now seen as a man of vision born before his time. And in his summing-up, Professor Rodrigues

From conquest to Castro

HUMPHREYS: *Tradition and Revolt in Latin America*. 264pp. Weidenfeld and Nicolson. £3. 3s.

made up of a set of essays, originally lectures on various aspects of the historical and political situation in Latin America from the Conquest to the present day. Many subjects, from "The Fall of the Spanish Empire," "Anglo-American Rivalries and Spanish Entanglements" to the "Revolution in Latin America," which gives the book its title, are treated in a series of chapters. The book is written in a style which is both scholarly and readable. It is a volume which should be read by all who are interested in the history of Latin America and the Caribbean.

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Uruguayan classics

SERAFIN J. GARCIA: *Burbujas*. 137pp. EMIR RODRIGUEZ MONTEAGUT: *La Vuelta de Sangre*. 180pp. MARIO BENEDETTI: *Sobre arte y oficio*. 270pp. Montevideo: Alfa.

Regardless of the abundance of good contemporary fiction writers in Uruguay, more than one publishing house there now seems confirmed in a policy of national rediscovery. Serafin J. Garcia is a product of this hunt for past talent. *Burbujas*, now published in a popular edition, first appeared nearly thirty years ago.

As a critic then remarked, the title ("Bubbles") is not prepossessing. But the short stories which make up the book often are. They have a remote, plaintive quality, similar to that of Juan Cuna's poetry. Degradation and misery are the lot of most of Sr. Garcia's characters: *peones*, gauchos and simple girls of the Uruguayan countryside. But possible indignation with the villains who inflict suffering on them - police chiefs and estate owners - is recurrently softened by invocations of the innocent permanence of that landscape, by a touching sense of ultimate brotherhood, and most of all by the rustic dialect through which his characters reveal their minds. But as that he is worth reading with the charity he himself emanates.

Within Uruguay, Eduardo Acevedo Diaz has never been in need of being rediscovered in the way that Sr. Garcia has been. Since the publication of his historical novels at the turn of the century he has been steadily recognized by his compatriots as a kind of domestic Scott or Gal-

dis. In *La Vuelta de Sangre*, the latest study of his work, Emir Rodriguez Mon-teagut does not deviate from this view, using criticism that he and others (Francisco Espinola, Roberto Itáñez) have written in articles and prologues over the past twenty-five years. But he goes further in suggesting that Eduardo Acevedo Diaz ought to be well known also outside Uruguay. In chapters of close analysis of the historical novels (*Amiel*, *Nativa*, *Grito de gloria* and *Luz y sombra*), and in a final section on *Solead* (in which Northrop Frye's *Anatomy of Criticism* is invoked to notable effect), he argues for his superiority over Galdós and notes affinities, in vision with Tolstoy.

This book is clearly the greatest service anyone has ever done Eduardo Acevedo Diaz. But there are moments when Emir Rodriguez Mon-teagut's quick and sophisticated concessions that there are many flaws in his compatriot's work do not encourage the belief that his high points should be of such universal order. *Sobre arte y oficio* is a collection of book reviews and literary articles published between 1950 and 1966 by the Uruguayan critic and writer, Mario Benedetti. With its concentration on books from the United States and Europe (France, Britain, Germany, Italy, Sweden, Spain), it comes to complement two other recent collections, *Literatura uruguaya siglo XX* and *Letras del continente hispanico*, both devoted to Latin American themes. The long essay on Graham Greene is impressive, lenient, too. In the way Sr. Benedetti moves so informed and sensitively in such a number of literatures. Another pleasing feature is the accuracy of quotations from foreign languages.

Much of this is implicit in *Tradition and Revolt in Latin America*, which could lead its readers eventually into many of the wide open fields in Latin America, of archaeology, ethnology, linguistics, political theory or even literature.

The British put up a good fight and are far from being eliminated economically. But, as many British statesmen quoted by Professor Humphreys foresaw, America was bound to dominate politically and economically. It is impossible

he claims has been more a private than a public concern, education, and the need for balanced development. He is rightly critical of the enemies of that development, and even here he is well-balanced in his judgment. The mistake of Kubitschek was in his opinion "not correlating non-economic factors with development. No stimulus was given to saving; on the contrary, in the spirit of conspicuous consumption prevailed." And he concludes: "Only with true popular sovereignty will the government become national and priority be given to national interests, for the benefit of the common people rather than that of powerful economic groups."

This is one of the most stimulating books about Brazil to appear for some time. It reveals a deep understanding of the character and aspirations of a people about which there is so much to admire and so much to discuss.

The first volumes have appeared in two new collections of "Coramurán" paperbacks - "Imagen de América Latina" and "Imagen de Chile" - published by the Editorial Universitaria, Santiago de Chile. In *Nacionalismo Latinoamericano* Felipe Herrera examines those factors - ethnic, historical, cultural - which facilitate and those - geographic, economic, institutional - which impede the efforts being made towards Latin American regional integration, both economic and political. A distinguished Chilean economist, since 1960 the author has been President of the Inter-American Development Bank. Jaime Eyzaguirre's *Breve historia de las fronteras de Bolivia* (Peru and Argentina) which have settled most of her frontier disputes, Sr. Eyzaguirre, a leading Chilean historian, is the author of numerous monographs and articles of numerous monographs and articles

Personality before principles

RODRIGUES: *Tradition and Revolt in Latin America*. 264pp. Weidenfeld and Nicolson. £3. 3s.

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AMERICAN BOOKS

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ism, to the point that his feeling for language delects him and actual bromide, not just characteristic turn of phrase, turn up in a prose otherwise free of dead talk.

But as for the actual working-class people who can be regarded as characters, it's not anything in the nature of moral indignation one feels towards them, but shame, concern and apprehension at the way our civilization has let them down. Let them to enjoy a "high standard of living" in a vacuum of discrimination.

Well, our civilization can only have "let them down" if it was at some time possible for our civilization to have seen and willfully neglected to pursue a better course. But for "our civilization" or anybody else's such a choice never reveals itself as a choice at the crucial time. Also (and this is a cliché, but the point being made here is that in this passage he let himself in for it) those ideas of discrimination are handed down from above. In reality (and reality includes all the passions that drive society) the transition from that condition of "inheritance" (it probably means "organic kind of relation of work to life") to the "high standard of living" is a neutral one. As a neutral transition, it can be analysed infinitely, or at any rate down to the level of the individuals concerned. But once judged pessimistically, it ceases to yield information about the present or the past. History acquires a downward curve. It becomes possible to write a sentence beginning, "The problem is to reestablish an effective educated public..." Just "establish" would have done.

The essay on Eliot is called "Eliot's Classical Standing" and leaves nothing to be desired except a few pages on *The Waste Land*, which have been bypassed to save time but which might very well be treated in future editions of what really is a superb essay—no, lecture; one forgets. Not many lectures, and few enough essays, go so far towards tracing the main course of a creative life while never ceasing to emphasize the impossibility of simplifying it. When speaking of Eliot's poetry, F. R. Leavis isolates his concept of "significance by mark-

ing the difference between the "sincere" and the "social" Eliot the "social" being whatever force it is that induced him to infiltrate superstition into *The Cocktail Party*. He sees Eliot's creative career as "a sustained, heroic and indefatigably resourceful quest of a profound sincerity of the most difficult kind", a quest which finds realization in "one astonishing major work" (*Four Quartets*). In line, all Eliot's poetry can be read as one longish poem getting, aberrations aside, progressively better. This is not a startling conclusion to reach—the quotable judgments in the lecture sound quite ordinary—but the way of reaching it is wholly original and will have to be contended with from now on. The measure of the "sincerity" is daringly made dependent on subtly implied estimates of the poet's personality, the poet in his creative manhood having been regarded by the lecturer as a polar intellect over a period of decades.

Whether or not in discussing that necessity of fully human life which is wanting—discussing as Eliot evokes it—that which might meet human spiritual need—one finds oneself dealing in Christian theology depends on who one is. I myself think I am paying a high tribute to the genius of the poet when I express my conviction that as literary critic one had better not find oneself doing that—and that it needs literary criticism to do justice to Eliot.

By thus leaving a theological approach out of the question he

makes room for judgments upon Eliot's personal truth to the spiritual needs and lacks he presumes to deduce from a long contemporaneous study of the work in its development. It would be interesting to see how steadily these judgments would hold if all the major work, and not just a few selected passages, were to come under close discussion. But even in this restricted space, the approach makes possible some revolutionary statements, as when he abruptly decides, to "risk saying crudely that in relation to his own quest, Eliot overvalued what Dante had to offer him". The inference is that Shakespeare would have been better than Dante at helping Eliot in what "should" have been of importance: to deal with "the creative relation between the sexes in all its significance". To come to grips with the implications of this short but heavily scored line of argument it is not only necessary to know exactly what you think of Eliot, it is necessary to know exactly what you think of Dante.

"Yeats: The Problem and the Challenge" isn't up to the Eliot piece for several reasons. To begin with, it is too restrictive: "Sailing to Byzantium", "Byzantium" and "Among School Children" are the only qualifiers for the title of "fully achieved thing". This has to be wrong. In outflanking the dreaded "fully equipped commentators" F. R. Leavis is concerned with identifying and isolating the major poems (not just the many Yeats poems

"worth having") which do not require "that one should bring up any special knowledge or instructions from outside". But here one of his most valuable strains of thought, the one which has always been able to evaluate academic pressures and characterize rampant scholarship as a cultural threat, has been mightily over-asserted. Yeats's poems explain each other where they do not explain themselves, and it is possible to go a long way towards a full understanding of his work without ever once opening any ancillary volume by him or anybody else; his intention of writing a magic book of the arts was fulfilled.

F. R. Leavis's whole argument—it is intricately developed—about the extra-poetical in Yeats could as well be detached from that poet and attached to, say, Eliot (in relation to whom, it seems plain, some very extra-poetical considerations are going into in the lecture next door. Looking at the two essays in conjunction, it seems likely that such considerations are rationalized when admiration is total and developed into a limiting commentary when it is not.

It is characteristic of Yeats to have had no centre of unity, and to have been unable to find one. The lack is apparent in his solemn propoundings about the Mask and the Anti-Self, and in the related schematic elaborations.

Not the same, apparently, as being solemn about the Etruscans. Throughout this piece on Yeats, the appreciation of the few poems

does not link up with the line of the many; the appreciation is limited to the appreciation of the impulse, despite the vision which singleness of vision asserted. It can be added, perhaps, that this lecture, like the others, contains several really familiar turns of speech on its own terms of special interest to the poet's most memorable passages.

I remember vividly the impact of *Tower*, of which I have a fine copy, acquired in the way in which I acquired such first editions as *Waste Land* and *Four Quartets*. I bought it when it first came out.

What a burn! Yet here again we see what he is driving at: the fashionable, really essential. I don't believe in any "literary life" and you won't find me talking them; the judgments the literary life is concerned with are judgments of life. When a man offers "the sense of pregnant art" and the taking of a real meaning, he is not offering a conventional way. But as for the recognition in the plural of the recognition is assured, and becomes a known quality. In *American* helps to delineate even more closely. Q. D. Leavis's contribution to it is of a certain excellence.

leading. "His master's voice" which your reviewer may be responsible, was merely

thank you reviewer of my review of *The Practice of Criticism* for his kindly, judicious, and forgiving treatment, and for saying that the explanation I gave of my review of *The Practice of Criticism* was not entirely convincing, and that I had been misled by the reviewer's explanation of my review of *The Practice of Criticism*.

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liberal values. In my introduction I quoted his opinion of anti-Semitism. It is anti-culture and anti-humanity, anti-freedom and anti-science. ... Anti-Semitism can only be an instrument of reaction.

In view of this and of the fact that his wife is Jewish, it is in question-bable to contradict involvement in his late with that of the persecuted Jewish emigrant in Poland and to say sincerely that he "benefits from his impeccable racial background" by having been "permitted to take an extended two-year holiday in Canada". This betrays a curious form of ethnic prejudice. Because he is a Pole, it lays at Kolakowski's door the sins of the regime of which he is the most distinguished victim. Kolakowski is not taking a "holiday in Canada". He has been expelled from the University of Warsaw and has been invited to teach at a Canadian university. It was an anxious touch-and-go whether he would be permitted to take up his Canadian appointment. After he was granted a passport it was withdrawn, and only after another chillingly long waiting period was it returned to him. Because it is actually easier for a Jew to leave Poland than for a Pole, it may even be argued that this is a form of "benefit" from an impeccable racial background. In fact, Kolakowski deserves greater respect than many Jewish victims of the present Polish regime, for he is a liberal-minded and humane man, and the consequences of his opinions, the victims of the "anti-Zionist" campaign have not chosen to be Jews, and some of them were displaced persons. This, of course, is no reason not to be appalled by the present Polish regime's policy of anti-Semitism, but it is certainly no reason to denigrate Kolakowski. It is not only unjust, but it is cheap, condescending, and it does the archaic safety of a tacky cliché in this country.

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assent when the state lacks grounds for legal prosecution. One of the excesses of such a view is that it is the excess of a view which is not a view at all. It is a concept, a damaged concept, involved by the desperate and helpless, like Hollywood writers in the early 1950s, who were suspected of communism.

Your reviewer even concedes, to satisfy the heretics, against the side of the persecutors, that it is true that, for Christians, denial of their faith is forbidden. But concealment of it is not, I am from being "self-immolators", as your reviewer describes them, most of the martyrs of the Inquisition confessed under torture. Palliation of the infamy of persecution in the past is part of exorcising it in the present.

ALAN DONAGAN, 407 Elst Drive, Urbana, Illinois, 61801.

"Our reviewer writes: Mr. Donagan does not seem to have read me carefully. I specifically remarked that the Inquisition accepted confessions made under torture. In the same way, as I mentioned, many alleged witches and wizards 'confessed' to end the torture. But some alleged witches and some alleged heretics did not admit their guilt under torture. And the theory of persecution as exemplified in the English Feud Act was that even heretics would not when put to it deny their faith. I suggest that Mr. Donagan see, or read, *A Man for All Seasons* or read the *Strait-Jacket* correspondence. But had in mind not people who 'took the fifth' or refused to turn in their friends. I had in mind the communists who successfully concealed their faith, some of whom were never denounced. I knew one of them, and in the United States whom I did not know. Although I did not admire their political activity, it is impossible to understand the political, not the practical success of the 'Committee', without allowing for the damage done to public faith by these people. Many people joined by the Committee were victims but not martyrs.

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city to understand. Yet the course of Scott's business dealings constitutes the whole tragedy of Abbott's loss for a tragedy it was rather than the episode which Lockhart chose to make of it, and which incidentally carried him to be gloriously out of Scott's fellow-sufferers, Archibald Constable and James Ballantyne.

It is in this tragic perspective that I have tried to reconstruct the outlines of Scott's life.

The book also includes a portrait of Lockhart himself—the beautiful, intelligent, and peculiarly ungracious usage of John Gibson Lockhart. In fact the whole purpose of the work was to correct Lockhart's picture. For doing thirty-nine years ago what Mr. Quaysle now presents himself on having been the first to do, my father was bitterly resented by the then Scottish "establishment", a much more unpleasant experience at that time than now. Mr. Quaysle should really try to be more accurate to his predecessors, even if he does not read them very carefully.

JOHN CARSWELL, 32 Park Village East, London, N.W.1.

"He Do the Police in Different Voices"

Sir: I would not prolong correspondence on a matter of relatively minor importance were it not that Messrs. T. and B. Kelly (March 6), sounding a little too loudly, accuse Mr. Eliot's cancelled poem of being a "strong statement of their ideas, and then of objects recently noted in Allen Lane The Penguin Press have led to a modest art list, with some natural emphasis on the relationship between the arts and social and technical change.

Mr. Rosenblatt's article was most fortunately followed on the same page by an enthusiastic review of *Art and Photography* by Aaron Scherf, published by us at the end of 1968. Your reviewer picked out just those features which we hope will prove characteristic of our list: "An important work", he found it, "written with admirable thoroughness and clarity... a mine of scholarly and stimulating information which will be needed for a long time."

The significant question, however, concerns relevance. The Kellys assert that "the only guarantee of relevance is relevance, and we may pick and choose as doubtless Eliot did, but each case

stand or fall on its own merits." But what we pick and choose will depend upon our preconceptions. I repeat that the Kellys' preconceptions are not by any means the inevitable ones that we should not be in such a hurry to let new evidence one old patterns.

DOUGLAS HILL, 10 Rawlinson Road, Oxford.

The brand image

Sir: I read Mr. T. G. Rosenblatt's article "The Brand Image in Publishing" (March 6) and his reference to Allen Lane The Penguin Press with particular interest. In the building of this serious non-fiction house, we have been very aware that for trade success the books themselves must define sharply and quickly that not, alas, quickly enough for Mr. Rosenblatt's eye the directions that the imprint is to take.

Above all, Allen Lane The Penguin Press tries to present to a wide band of readers—sometimes, sometimes, sometimes laymen, sometimes, with luck, both lively, often controversial, works of contemporary research, particularly in the human and social sciences. The characteristic titles of 1968, for example, *Life's Struggle*, *Resurrection*, *Andromeda*, *Storrs' Human Development*, will be followed in 1969 by *Living Collapsing*, *Presentations of Self in Everyday Life*, *Akenfield*, a masterful excavation of rural England by Ronald Blythe, and *Correll Barnett's* remarkable study in social history, *Britain and Her Armies*.

Penguin Books has also, of course, always had a strong interest in the visual arts and the high standards of design and production that have been generally noted in Allen Lane The Penguin Press have led to a modest art list, with some natural emphasis on the relationship between the arts and social and technical change.

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CHARLES CLARK, Allen Lane The Penguin Press, Vigo Street, London, W.1.

To the Editor

Early English texts

Sir—Mr. Norman Davis's complaint (March 6) concerning the Greenwood Press reprint of *Early English Text Society* publications Nos. 1 to 50 neglects an important fact: the society's sporadic method of reprinting scattered numbers of its early editions is entirely inadequate to the needs of the great number of American libraries that have been formed since the end of the Second World War. The early numbers have virtually disappeared from the out-of-print markets and even those listed in print are extremely difficult to get. Libraries cannot look forward with assurance to completing their collections. They never know in which decade the society will decide to reissue a volume that has been unavailable for a century. What was needed was a systematic approach to providing complete sequences of the publications. Our programme is exactly that. It is more than a simple reprinting of out-of-print numbers. Libraries can receive from us (in a combination of our reprints and the society's in-print editions) a complete sequence of numbers, starting with No. 1 and continuing, in this first series, to No. 50. This has been a welcome service to these institutions and the programme has been very successful.

It is inevitable that public domain material in great demand will eventually be reprinted (Nos. 1 to 147 are already in microfiche). Of itself, this is good. Even though short-run facsimile reprinting is an expensive process, the cause of scholarship is clearly better served by having a book in print than out of print. But what of the benefits to the society that it can better carry on its own programme? The society will certainly benefit from our sale of its own editions (surely they can have no objection to that), and we are prepared to pay full royalties to the society for our own reprints. This is a consistent policy of ours. Based on our first year's sales (1968), Greenwood will pay almost \$36,000 in royalties for material that is in the public domain. Our sales are now running at double the volume of 1968 and the royalties will be commensurately higher. Our offer of full royalties that will more than make up for the society's loss of potential royalties was very precisely made to the American office of the Oxford University Press and we repeat it here to indicate that it still stands.

HAROLD SCHWARTZ, Greenwood Press Inc., 211 East 43rd Street, New York, N.Y. 10017, U.S.A.

J. B. Priestley's essays

Sir—Your reviewer's remarks (March 13) on the contrasting examples of how and how not to produce books provided by Mr. Priestley's and Mr. Greene's collections of essays might well have been taken a step further to consider

nature. Mr. Priestley's *Essays of Five Decades*, especially, warrants a closer look.

I know nothing of this book's history, except that it was first published a month or two ago in the United States, but to be asked to pay \$5. for a collection of essays, most of which are available already in collected form, seems to me outrageous. Of the essays published here, two are from *The English Comic Characters*, in print at 16s.; six are listed from *Self-Selected Essays* (five others are also to be found there), still available for one guinea; none are from *Thoughts in the Wilderness*, also at a guinea; seven from *The Moments*, costing 35s.; and twenty-one others may be read in *All About Orwell* (at 10s.), though this is not mentioned. In fact, only six recent contributions to the *New Statesman* and one essay from *Saturday Evening Post* really justify inclusion.

It is distressing to carp at this particular selection, especially as reviewers have taken the opportunity to salute Mr. Priestley's work in his seventy-fifth year. This belated recognition is all the more welcome. Nevertheless, for 55s. we might have expected more value for money. After all, the journals which could have been secured for less familiar material are legion: *The London Magazine*, *Encounter*, *Horizon*, *Picture Post*, *Leader Magazine* are only a few that immediately spring to mind.

A. E. DAY, Department of Librarianship and Information Service, Leeds College of Commerce, 28 Park Place, Leeds, 1.

The Royal Literary Fund

Sir—You were kind enough to publish a letter from the Royal Literary Fund on March 28 last year, announcing the start of our Anniversary Appeal. Your readers may therefore, I think, be interested to hear how the appeal has fared.

Our target, bearing in mind our likely needs over the next seven years, was £60,000. The response has undoubtedly been encouraging, and we have succeeded in raising something over £56,000. This figure includes the total sums due to us under seven-year covenants as well as outright donations. Unfortunately, the largest and most generous donation of all, worth rather more than £10,000, which we received from Sir Stanley Unwin not long before his death, may have to pay a high rate of death duty under the new "one-year" rule for charitable bequests.

We had hoped to persuade the major publishers and booksellers to be among our most generous donors, and we were not disappointed. Our particular thanks go to S. Pearson & Sons (a group which includes Longmans, Green), Book Tokens, W. H. Smith & Son, Pergamon Press, Associated Book Publishers, Wil-

and the Oxford University Press, all of whose contributions were in the four-figure class. To show the range of response from publishers and book-sellers, forty-six gifts in all, and all most welcome. It may be interesting to record that they extended from Sir Stanley Unwin's £10,000 to W. & A. Foyle's £5 5s.

Among charitable and other bodies which are precluded from making covenants, we record our gratitude for receiving substantial one-year gifts from the Arts Council and the Allen Lane Foundation. Many private persons interested in literature have also been remarkably generous, and shown that the age of private patronage is not entirely over. Above all, a large number of the more successful authors have demonstrated their sense of responsibility towards their less fortunate colleagues by contributions which we feel sure were not always easy for them.

We were lucky in being able to persuade that distinguished and popular broadcaster Mr. John Betjeman to make a radio appeal on our behalf on December 29 last year, which brought in nearly 250 gifts, many of them from people of extremely limited means.

We should also like to thank Her Majesty the Queen, a regular contributor to our Fund, for the special Anniversary gift.

We still need money; and we hope that those who have understood the importance of our cause but for one reason or another have not yet contributed, will not now hesitate to reach for their cheque books.

JOHN LEHMANN, President, The Royal Literary Fund, 11 Ludgate Hill, London, E.C.4.

Natives are hostile

Sir—Since the North West Arts Association is responsible for promoting the Writers' Tour in Lancashire between March 24 and 29, I would like to say that I have taken note of the warning (March 6) about the use of the natives and will place for coloured glass beads about issue to the missionaries from Council.

I have invited Mr. W. W. W. during that week and evening his shrunken heads will be the missionaries. I have taken this opportunity to place local natives to do the same.

That done, I am troubled to find that one of the missionaries, Henri, is a native (and for all his hostility) who lives and works in the North West Arts Association. Another, John McGehee, is a native who, I wonder, is not?

DAVID B. Sackville Street, Manchester, 1.

"The Practice of Criticism"

Sir: I was unable to write so perhaps you will permit me to scatter a little grape-shot.

(1) *The Practice of Criticism* is acquainted with most of the letters of your reviewer in his letter of 23 and they do not render his own book superfluous. From them it differs in the depth and closeness of its reading: it is a more serious operating at a more serious level. Some interesting questions are in the last paragraph of the book, the answers to some of which are implied in Mr. Leavis's last paragraph. A thorough examination would have required a different book, addressed to teachers and to teacher-and-student.

Against whom should Sicilian resistance have been directed—the Allies?

RICHARD ASHTON, The Presbytery, Loudoun Avenue, Barking, Essex.

"A History of Sicily"

Sir, One further point concerning your review of *A History of Sicily* (February 13). Your reviewer seems to find some significance in the lack of any resistance movement in Sicily during the Second World War. This would appear to be rather hard, since surely the rapid collapse of the Italian forces in Sicily in July, 1943, was one of the signs of failure which led directly to the fall of Mussolini. Apart from some industrial action in certain northern cities, there was virtually no organized resistance anywhere in Italy until September, 1943. The formation of the first Partisan bands followed as a direct result of the German seizure of control and the establishment of the Salò Republic, and was consequent on the event, of September 8.

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Prophetic

CLAUS WESTERMANN: *Isaiah 40-66*.
Translated by David M. G. Stalker. 420pp. S.C.M. Press. £3 10s.

The commentaries in the S.C.M. "Old Testament Library" that have so far appeared are, for the most part, translations of the German series *Das Alte Testament Deutsch*. It would be ungenerous to complain of this, since it has meant that the work of distinguished scholars such as von Rad, Noth, Hertzberg and Weiser has been made available to students who are capable of appreciating high quality exegesis, but whose linguistic abilities do not include a ready mastery of German. The appearance of this translation of Claus Westermann's commentary on Isaiah 40-66, made by David Stalker, to whom so many owe their knowledge of von Rad's *Theologie des Alten Testaments*, will introduce numbers to an important and original contribution to Old Testament scholarship.

Even before the appearance of this commentary Dr. Westermann had published *Spähe und Struktur der Prophetie des Deuteronomismus* (1964), a detailed account of the origin and composition of the Book of Deuteronomy, while even earlier in *Grundformen prophetischer Rede* (1960) he had conducted a painstaking analysis of the various classes of prophetic utterance. This background will explain to some extent the importance he attaches to structural and formal analysis as a means of interpreting the message of these chapters; and it is the employment of this technique that gives the commentary its original and personal quality. So far as his general position is concerned, he may be taken as representative of the critical orthodoxy; that is to say, he divides the chapters into the two sections, 40-55 and 56-66, the former of which derives almost entirely from a single poet-prophet of the Exile, while the latter, less homogeneous in style and thought, centres on a nucleus (60-62) deriving from a post-exilic prophet, who is regarded as having been a disciple of Deuteronomy-Isaiah. Dr. Westermann also follows the common view, criticism of which has lately been growing, that the Servant Songs, even though the first three might conceivably be by Deuteronomy-Isaiah himself, are a secondary insertion in the text.

The message of Deuteronomy-Isaiah is

that of salvation. "He is a prophet of salvation standing in the ranks of the prophets of doom." This unconditional declaration, which is the linking idea of the whole work, naturally means a certain restriction in the forms which can be used to express it. Thus, there is an absence of declarations of judgment, of words on specific events or addressed to individuals or classes. The prophet himself remains hidden and anonymous; even the authenticating call is touched only by implication. The chosen medium of his teaching is the oracle of salvation, treated with the greatest variety and with an astonishing inventiveness. The oracle of salvation had its original setting in the cult, where it appears as the priestly response to an individual lament. It is the assurance that the prayer of the suppliant has been heard.

Hence it declares a divine determination already taken, and so with Deuteronomy-Isaiah's remarkable transference of this form into the field of preaching, salvation is presented as an accomplished fact. This sense of the once-for-all character of the deliverance is heightened by the use of hymnic elements with their repeated commands to praise Yahweh for his wondrous works, commands that are addressed not only to the exiles, but to all the inhabitants of the earth, even to the wild beasts of the desert, to the mountains and trees. At the same time the origin of the oracle of salvation in a response to the complaint of an individual leaves its mark in a certain personal intensity in the declaration. In this it may be distinguished from the proclamation of salvation, more common in prophetic preaching, also made use of by Deuteronomy-Isaiah, which is the response to the community lament.

The diction, then, of Deuteronomy-Isaiah has a remarkable likeness to that of much of the Psalter, and here the contrast with that of Ezekiel is most striking. Did the author belong to one of the groups of Temple singers? Who can tell? Certainly his achievement was to transfer this cultic matter into a new context, and give it a new freshness and urgency. It would be plausible enough to see in the religious situation of this age the seedbed in which could develop that more strictly personal use of the Psalter which, historically speaking, has proved so stable and powerful an element in the Judeo-Christian tradition of worship.

Agglomerate

MARTIN NOTH: *Numbers*. 258pp. S.C.M. Press. £2 10s.

The exegetical work of Martin Noth needs no commendation from reviewers. Even those who most deeply disagree with his conclusions and general approach do not hesitate to pay tribute to the massive yet supple scholarship he brought to bear, and to the immense care with which he constructed his argument. His sudden death last May deprived the world of biblical scholarship of one of its giants.

This translation of *Dus Alte Testament Deutsch 7* (1966) makes available an important contribution to the elucidation of the problems of one of the least satisfying books in the Old Testament. At first sight Numbers seems to be a ragbag, and this impression is intensified at every subsequent inspection. Style, form and content divide the sections from one another, and, taken by itself, the book would suggest a collection of fragments without any idea of connected sources. Noth thinks, however, that viewing the book in its pentateuchal context, one can (with infinite caution) presume the continuation of the main sources even here. Numbers stands in some ways on the fringe of the main traditions.

Thus, though chapters 1-10 belong to the Sinai event, only 1-4 are the conclusion of the P narrative, and into the gap before 10: 11 have been inserted heterogeneous non-source fragments. Similarly, when the "old sources" reappear in 11-12, one is faced with a fusion of material, that can only probably be labelled J. The story of the spies in 13-14 also has peculiarities in that it seems to be

vide the form of the basic tradition and to it has been connected an old J-type narrative. Furthermore, in the complex 16-19 one has the fusion of revolt traditions with supplementary and later additions and a ritual appendix. Again, after the Balaam stories there is a vast collection of secondary matter, some placed there because of a supposed connexion with Moses, some because it looked forward to the possession of the Land. And one of the most difficult problems is the appearance of old traditional material in what seem to be late literary contexts.

With the removal of the secondary matter Noth discovers that P shows no positive interest in the conquest, but that the beginnings of a conquest tradition appear in the old sources at 21: 21-31 and 32: 1 ff. thus confirming that the conquest theme was original to the pentateuchal traditions. Naturally many problems remain intractable, but one may well feel that Noth's analysis gives a significant insight into the process by which this puzzling agglomerate came into being.

Richard McBrien's *Do we Need the Church?* (255pp. Collins. 25s.) is an excellent contribution to the new thinking that is taking place among Roman Catholics in the current debate about the structure of the Church and its theology. The troublesome aspect of the debate is that too many writers do their work with an inadequate grasp of theology, and the result is a kind of vague humanism. Professor McBrien starts always with a firm theology, and therefore his sympathy with

A distinctive part of the Deuteronomy-Isaiah is the concern of Cyrus. Its importance, perhaps, be assessed, as Dr. Westermann suggests, from the fact that the Cyrus oracle is the only one in the book, a contrast emphasized by the difference of the oracles which precede and follow the former being adapted to oral delivery, suggesting rather by their complexity the intricacies of a written composition. Other points seen in the great figures of the Deuteronomy-Isaiah are the intimate connexion with God's salvation of the people. This, Dr. Westermann suggests, is possible because Isaiah has a new insight into the schema of divine action: say, an understanding that the ship of history is not determined by the political success of Israel, but in the context of restoration to power does not wait for the witness of a prosperous Israel, or in a conference does not mean a victory. There is, however, that the exultation of Deuteronomy-Isaiah, with its boundless certainty of salvation, is carried on to the promise of affluence and freedom, glittering than what the restored post-exilic community experienced.

This is the crisis of the word, or rather the crisis which speaks anew to salvation, the truth of which is sent power, and not in its consistency between it and utterances. So with this possible to discern, even in the Deuteronomy-Isaiah, a shift in emphasis, while the stock themes as the rise of the developing community, its internal conflicts, and the changing attitude to the nations are reflected in the style of utterance but also in the content.

The importance and the insights may be seen in the last resort from a study of the commentary and here one can also see that it is a story about the Church and its future.

Chadwick makes a very good literary criticism, together with an admirable commentary on the study of this work, and a satisfying and guiding principle, he very properly gives rein to his predilection for working out the development of Christian thought, a field in which he is eminently learned and perceptive. He writes clearly, without overloading his pages with detail, but he does not write down to those whom a text-book would satisfy. He expects and deserves to be read thoughtfully, and those who will so read him will gain a true insight into the development of Christian theology in *concreto*. This is particularly true of the earlier phases, as explained in the pages on Gnosticism, on Justin and Irenaeus, Clement of Alexandria and Origen, in which one sees how apologists and theologians, facing both Jews and Greeks, wrestled with the problem of Christian continuity and discontinuity with its Hebrew roots, fought their way through the tangles of Gnosticism and battled anxiously with the need to preserve both order and freedom and to establish agreed principles of authority in life and doctrine. Later on Dr. Chadwick is a sure guide through the intricacies of the Arian and Christological controversies, so far as space permits. He buries Arianism unloved and unlamented, a bold endeavour to reformulate Christian doctrine for an educated public which "sadly ended in the superstitious repetition of antiquated slogans", but does not tell us whether he thinks *homoousios* had changed its meaning for the generation of A.D. 381. The Christological controversy he sensibly takes beyond too many theological students have little idea of the issues raised by the widespread rejection of Chalcedon and the unsuccessful search for reconciliation. Chapters on monasticism and the Papacy are short, but lively and good, and there is a stimulating discussion of worship, music and art.

Some perhaps will wish that Dr. Chadwick had indulged in more sweeping judgments here and there, while others will prefer his somewhat cool objectivity. With some exceptions, movements and developments are explained rather than judged. But some sweeping judgments are themselves judged, quietly: "Caesaropapism is not a useful or illuminating word for broad generalizations about the political theory of the Greek East." And how much, when one knows the literature, lies behind the apparently innocent sentence:

The tension between the (Donatist and Catholic) communities was all the sharper because class and economic factors had not been prime causes of the division.

THE COUNCIL OF CHURCHES PUBLICATIONS

THE BRETHREN OF MANKIND

THE DEVELOPMENT OF MANKIND

THE COUNCIL OF CHURCHES PUBLICATIONS

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Lambeth and Liberals

MICHAEL RAMSEY (Editor): *Lambeth Essays on Faith*. 120pp. S.P.C.K. 14s. each.

These four books are Anglican, though it is likely that many Roman bishops will be among their readers, and the three edited by Dr. Ramsey in preparation for the recent Lambeth Conference are ample evidence of how seriously the bishops approached their task, and one may guess that the books were almost certainly compulsory reading at the Conference dates drew on. The writers of the essays are all distinguished men, and their work covers the whole area of our current questionings in essays of a very high standard. What could be better than David Jenkins on the debate about God, or than D. L. Munby on the secular society, or Dr. Ramsey on unity, or Bernard Pawley on oversight and discipline? But to single any of them out is unfair because together they provide exactly what was intended, a survey of the background against which a bishop has to think and do his work. Admittedly it is a troubled background, but it is probably more to appear even more difficult than it is partly by the too rapid experimen-

tation with new services, but mostly by the over-readiness with which clerical discontent is expressed.

Grounds of Hope, though it deals with the same problems, is rather different. It is by a group of eight essayists who would describe themselves as Liberal Evangelicals, a title that harks back to the early years of this century when Modernism had its heyday. It was then the assertion that in spite of new knowledge and the harshness of the intellectual climate it was quite possible to remain a Christian, and that remains its claim. The essays are all attractive. Dr. Dillistone on the "death of God" may not be quite the equal of David Jenkins on the "Lambeth volume", but he is very good, and so is R. R. Osborn on "The Jesus of History". Even more interesting is Mr. J. Dewart on "Grounds of Hope", for he draws attention to what is possibly among the most significant features of our age, the apparent turning away from science by the university and sixth-form students, their rejection of the idea of inevitable progress which was rife at the time when Liberal Evangelicalism first appeared, and their discontent with a society which tolerates war among other social evils. Possibly, if the Church turned its attention to what they write on their placards, the doctrinal and liturgical debates might acquire a different perspective.

Acts and schisms

CHADWICK: *The Early Church*. 304pp. Hodder and Stoughton. £2 2s. Penguin.

It is very difficult to compile a book of early church history in which stock themes as the rise of the developing community, its internal conflicts, and the changing attitude to the nations are reflected in the style of utterance but also in the content.

THE COUNCIL OF CHURCHES PUBLICATIONS

THE BRETHREN OF MANKIND

THE DEVELOPMENT OF MANKIND

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Of John Chrysostom: He provided a spectacular illustration of the perennial ambiguity in the position of the bishop of Constantinople as both principal court chaplain and also a leading patriarch in a body with a long tradition of independence in relation to the state.

Of Jerome and his ineffective renunciation of the classics:

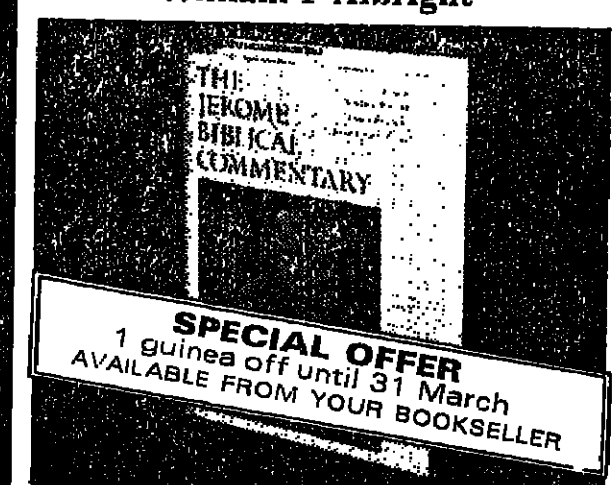
Perhaps he need not have been so embarrassed, for the high quality of his writing may be reckoned among the factors which helped to give western Christians a stronger sense of piety and security. It was a reassurance that the most learned and cultivated man of the age was one of them, not a Greek.

What was to happen to that culture and the kind of Christianity that (in part) was beginning to conform to it? The barbarians set a new crop of problems, provided new opportunities with attendant new dangers. East and West were falling apart. With Gregory the Great deliberately directing his gaze away from the Byzantine world "which he cordially disliked", Dr. Chadwick hands over to Professor Southern for the next volume of the Pelican History of the Church.

Professor Ray L. Hart subtitiles his book, *Unfinished Man and the Imagination* (418pp. Herder and Herder. London: Burns and Oates. £4 4s.). "Towards an Ontology and a Rhetoric of Revelation." It is a specialist's book dealing with a highly complex problem: the manner in which religion and religious language can be understood. Probably the essence of its thought is that man, unless he will use and understand his imagination, his thinking in images, may very well find himself regarding religion as a perplexing institution or even as intellectual exercise. Strangely enough, for this is not the case with most religious books, it is almost certainly the kind of work that philosophers, accustomed to the arid world of linguistics, or humanists, who often would wish to be religious, might find rewarding. On the other hand theologians who read it may find a better understanding of the scope and significance of their work.

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EPWORTH PRESS

Love and law

CHARLES E. CURRAN: *A New Look at Christian Morality*. 248pp. Sheed and Ward. £2.

The Second Vatican Council called for a renewal in Roman Catholic

moral theology, and some characteristics of the attempt at renewal may be gathered from this latest book by Fr. Curran, who, according to the blurb, has been one of the leaders of theological opposition in the United States to Pope Paul's encyclical on birth control. He is undoubtedly an influential figure in Catholic moral thinking in the United States, and although *A New*

Look at Christian Morality does not treat of contraception it does illustrate the range of his interests. It is a collection of occasional articles reprinted from various American publications, with an epilogue which introduces some new material as well as drawing together his main pre-occupations; and the inevitable unevenness of treatment, coupled with occasionally tedious repetitions and a flat style, should not distract the reader from appreciating the fundamental questions which Fr. Curran identifies in a variety of particular moral problems.

He sees the major task of contemporary moral theology located in three areas: personal responsibility and freedom, the appropriateness of methodology, and the question of negative absolute norms of morality. The call to personal responsibility in

love, which is characteristic of the ethical teaching of Jesus, has in the past been accommodated for Roman Catholics to uniform minimal requirements, and a similar spirit of legalism is today claiming in the Church's positive legislation, including marriage discipline, an inhibiting univer-

sally for law, which disregards alike the emergence of individual freedom and dignity and the reduction of law from its role of promoting the common good to that of preserving public order.

order. Fr. Curran's solution to the question of positive legislation is to remind us of the development in the past twenty years of the teaching of Aquinas on *epikeia*; and although

both Aristotle and Paul might hesitate to agree that "epikeia is the great virtue of Christian freedom", Fr. Curran is undoubtedly correct.

One regrets, however, that he does

One regrets, however, that he does not develop his thinking on the basic importance of the discernment of the Spirit as an important factor in the

whole moral life of the Christian, for it is in this area, as he points out, that theological development is needed: not simply for authenticating the

not simply for affirming the primacy of loving service over the positive law, but also for acquiring an understanding into the connexion

between love and moral insight and an appreciation of the tension between objective norms and subjective responsibility and freedom.

A tension which is usefully explained, however, is that between the traditional classicist methodology and

a more historically conscious methodology. This naturally evokes a con-

A falling C

A. TINDAL HART: *Clergy and
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The Church of England has in recent years suffered from the impatient zeal of some of the younger clergy, and some not so young, who, dis-

pressed by the gap they observe between the Church and the English world, are eager to solve the problem by reforming its doctrine and

they might be less impatient, if they knew how they got where they are in

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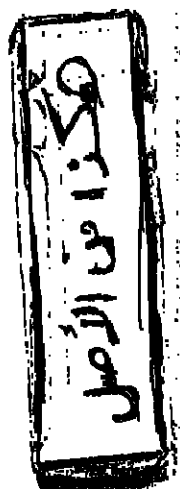
from being angry young men, marvel-
ling that the Church and its Gospel
has survived at all through such ill

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Song of God

R. C. ZACHNER: *The Bhagavad-Gita*. 480pp. Clarendon Press. £4 8s.

Translation of the *Bhagavad-Gita* has been called an industry, but of the many English versions few are accurate and where commentaries exist they are generally uncritical. Most Indian commentators, from Sankara to the Mahatma of the Beatles, are monistic and they slavishly followed by our own Neo-Vedantists. The translations by Edgerton and Hill are the most reliable, but the former has no commentary and Hill only limited footnotes. The kind of full-scale critical commentary which is available in many forms for all the books of the Bible has hardly existed for any non-Christian text, and this has provided some justification for those who claim that "comparative religion" cannot be studied without a long course in oriental languages, though it is remarkable that few of those who become so qualified are sufficiently interested in theology or

philosophy to produce expositions of the scriptures whose grammar and syntax they have minutely studied. Professor Zachner's book, the fruit of years of linguistic study and theological exposition, is almost unique and is a real breakthrough.

This is a book for students, in the widest sense, and although expensive it gives fine value for money. After a forty-page introduction, Professor Zachner's own translation of the *Gita* from Sanskrit, almost the same as the one he published in the *Everyman Hindu Scriptures*, is printed in prose form but with every verse number marked. With paragraph headings this offers an easy way to read the *Gita* right through and gain a general impression of its teachings. It is followed by the bulk of the book, 300 pages of commentary, with the latinized Sanskrit text of every verse, English translation again, and notes ranging from a few lines to several pages, with countless cross-references and quotations. For good measure sixty pages of appendix group all the important verses, repeated in full under

headings: the individual Self, transmigration, material nature, karma, sacrifice, duties, caste, evil, liberation, yoga, bhakti, Brahman, nirvana, God, incarnation, worship and faith. For general students this is one of the most helpful parts of the book. Finally the indexes show a range of quotations from the classical sources: Vedas, Upanishads, epics, yoga, many early Buddhist texts, and the great commentators Sankara and Ramana.

The *Bhagavad-Gita* is notoriously complex, not to say contradictory, but Professor Zachner came to realize that it is "a far more unitary work than most modern scholars had been prepared to concede", and this was a major factor in the decision to write his own edition. It opens with a reminder of the heroes of the battlefield, "the story so far", which suggests that it was inserted into the *Mahabharata* at a late date, but Professor Zachner does not consider such speculative textual questions, nor does he explain why many of the warriors were, details of which must still be sought in Hill's edition. But soon the story plunges into its problems: the nature of justice or law (*dharma*), the balance of society, the morality of fighting and the emotion of compassion, Krishna, "incarnate" God, replies from chapter two onwards and the *Gita* becomes a long divine instruction, almost the first words from God in Hindu religion, introduced by "the Blessed Lord" (like "thus saith the Lord"). Krishna, with a detached Mona Lisa smile, ignores the problem of compassion and goes directly for a declaration of the immortality of the soul, both pre-existent and post-existent. "I can not to kill the body," is sound philosophically, though hard on those who are being killed, but the situation is artificial and this Sankhya theory of the dualism of soul and body is followed up by the Yoga of activity. Again and again the *Gita*

insists on the necessity of both a sideway and a straight-up work but still portends things, and an ultimate activity of God himself, forced to act by karma, and to grasp after a prize of his eyes.

From 1892 and 1893 the Church of England was led by the most powerful of other-worldly tendencies, the late nineteenth century, Archibald Campbell, and to preserve the balance it is better to do one's duty, but in detachment, the entail of karma, and man is saved from it.

This is self-salvation, Buddhist as it is, so one attains to Nirvana, the *Gita* qualifies as Brahman, compound of its own end, behind the *Gita* are the Brahman of the *Upanishads*, these are given credit, but the personal theism emerges, the major doctrine of the first *Gita* is an aid to yoga practice, but this is passed. In chapter three, transcendental vision, and the phany in all scripture, the grace and concern of man. The devotee is *ekabakti* (bhakti) of God, and appears that God cares, loves his devotee exactly, tresson Zachner rightly ignores by monistic end, which is the central active message of the *Gita*.

in many other ways, but it is not only an outstanding work to oriental studies, a major work of philosophy, logic which deserves the attention of all who care for the doctrine in the light of wider knowledge of the

Primate as politician

Major: *The Victorian Church*. 344pp. Routledge. 480pp. £2 16s.

Comment in Mr. Marsh's introduction will make the reader grasp and his eyes.

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Minister would not have been Disraeli but Gladstone, whose choice would certainly have been Samuel Wilberforce. Disraeli himself did not wish for Tait; he was obliged to give way to Queen Victoria's forcibly expressed preference: "The Bishop of London [Tait] is the only fit man". Throughout his Primacy she gave Tait her enthusiastic support, especially over the Public Worship Regulation Act. When Tait at last succeeded in piloting this not very desirable measure through Parliament she remarked:

If my faithful Commons had not supported me, I should have been fain to give up my heavy crown to some of my Italian Cousins—the representatives of the Stuarts.

As Mr. Marsh truly says, "though she disliked bishops as a breed, Tait was an exception".

The Archbishop's remarkable hold over the House of Lords (and, to a lesser degree, over the House of Commons, also) was due to his consummate skill as a parliamentarian. Perhaps Tait should have been a politician rather than a cleric. Mr. Marsh tells how he would make his chaplain read the newspapers to him: foreign affairs first, domestic politics next, ecclesiastical news last of all. (It is amusing to speculate what might have happened had Gladstone followed his youthful desire to take orders and ended up as Archbishop. Tait meanwhile becoming Prime Minister.) Because he preferred to deal with laymen rather than with clerics Tait regarded sessions of Convocation as times of penance but attendance at Parliament as a positive pleasure. He believed Parliament to be the only effective expression of lay opinion in church matters; it gave to him, in Mr. Marsh's phrase, "exactly the context he wanted".

Yet what precisely did this politically powerful archbishop achieve? Disestablishment and ritualism were the two main ecclesiastical issues of the day. Tait succeeded in preserving the Establishment in England—

for what it was worth—but he was forced to agree to the disestablishment of the Irish Church. He singularly failed in his declared intention of suppressing Ritualism. The Public Worship Regulation Act, a measure to which he devoted a vast amount of time, thought and energy, merely succeeded in exacerbating High Church feelings, and in adorning such Ritualists as Tooth and Sidney Green with the halo of martyrdom. Mr. Marsh has chosen to call his book *The Victorian Church in Decline*: the accuracy of this phrase is arguable, but at least it serves to suggest the negative nature of Tait's achievement.

Anyone but a specialist must regard Tait's primacy as a distinctly dull period of Church history, following as it does on the arduous and exciting of the Oxford Movement. To make an eminently satisfactory book out of such unpromising material is Mr. Marsh's notable achievement. That one should wish to argue some points with him is the best proof of the interest he succeeds in arousing in an apparently uninteresting subject. On facts he cannot be faulted, but some of the conclusions he draws from these facts are open to dispute. Take, for instance, this question of "decline": change would surely be a better description of the Church of England's condition during the 1870s. To maintain, as Mr. Marsh does, that the Church was declining because she was undoubtedly losing her hold on the people as a whole is to judge the situation from Tait's own standpoint, which was "Protestant, mildly liberal, conciliatory to the Nonconformists, and Erastian". Before ever Tait became Archbishop, the Oxford Movement, described by Mr. Marsh as "the strongest purely religious impulse in the mid-nineteenth-century Church", had made such a view old-fashioned and out of date. Slowly but surely the Church was turning away from Tait's almost Elizabethan notion of a national church, whose sole raison d'être was to express the religious aspirations of the nation as a whole, to the modern conception of the Anglican Church as a minority group of committed Christians in a non-Christian society, whose ministers think of themselves "as missionaries in an alien environment".

Mr. Marsh has a pretty wit which enlivens his rather ponderous subject. Although *The Victorian Church in Decline* is essentially a scholarly book for the specialist, no one with any interest in Church affairs is likely to find it dull reading.

As theologian

ARTHUR MICHAEL RAMSEY: *God, Christ and the World*. 121pp. S.C.M. Press. 7s. 6d.

Today's bishop, it seems, cannot be a theologian. Administrator rather than scholar, he is brake-man to the theologian. And if, as in the person of Dr. Robinson, the two roles merge for a time, it is not long before the scholar within succeeds in escaping the episcopal ban-light for the seclusion of the university whence he emerged. In the time of Augustine it was different. But today the bishop's role inevitably sets him over against the theologian to make him his mentor. Whereas once the touchstone of orthodoxy was what the bishop taught, now it has come to mean what the bishop allows to be taught. Not in itself a bad thing nor especially forbidding, to judge from Dr. Ramsey's present essay where he acts as a sort of centre of gravity—a subtler form of Roman Magisterium—to the Anglican Communion.

With immense sympathy, considerable learning and wit, he examines the dominant threads of modern theology that tug the church this way and that. Dr. Ramsey is concerned at the call for a secular Christianity and examines the thesis of Harvey Cox with insight. "The least radical of the well-known books on this theme", he observes: "God is not dead for Cox but truly incarnate. And he finds it hard not to go along with his call, so reminiscent of F. D. Maurice: 'We have been losing our people with religion when what they needed was not that but the living God.'"

Yet Dr. Ramsey finds Harvey Cox "peculiarly vulnerable", his thesis impregnated with a kind of Pelagianism. Cox seems to view technological man as the climax of the Divine plan—and the archiepiscopal eyebrows shoot, questioning. In short, he

ment more than as servants of a national institution". Between the two ideals there is a vast difference, but not necessarily a decline.

Again, is Mr. Marsh right when, writing of the struggle between Low Church and High Church, he says, "though the debate focused often on what seems trivial and silly at bottom the issue was how the Church ought to restore its social effectiveness"? Sound belief, not social effectiveness, was to the Victorian mind the hub and centre of religion. The issue was theological, not social. Tait himself did not agree with his contemporaries' point of view:

Pure religion, unrelated to and often at odds with the mundane but exciting growth of Victorian thought, industry, and politics had little attraction for the Archbishop.

The Churchmen who felt as he did were the small band of Christian Socialists, followers of F. D. Maurice, a group looked upon askance by their fellow Anglicans because they were suspected of being theologically "unsound". Ironically enough, the Ritualists were the most socially effective of Anglican clergy; their ceremonial and lights and vestments appealed greatly to slum-dwellers starved of beauty and colour and drew many working-class people into the orbit of the Church's life. The Ritualists themselves, however, did not value these things for their powers of attraction, but rather for their symbolism and for their importance as a teaching medium. Mr. Marsh quotes Keble, least ritualistic of all High Churchmen, as saying that he feared, were ritualistic practices to be suppressed, "the truth itself which they symbolize will be openly persecuted and perhaps forbidden to be taught". The Ritualist leader, Mackonochie, put the matter in a nutshell when he declared it was impossible for him to abandon these practices because his congregation had been taught "to regard each act and each object as a sermon preaching Christ to them".

Mr. Marsh has a pretty wit which enlivens his rather ponderous subject. Although *The Victorian Church in Decline* is essentially a scholarly book for the specialist, no one with any interest in Church affairs is likely to find it dull reading.

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Aircraft

Jean, Jean L. *Aviation: The World's Aircraft 1913-23*. 230pp. Newton Abbott, David and Charles, 16/6s.

This is a complete reprint, advertisement and all, of one of the earliest issues of *Flight* magazine, a reprint of the almost primitive beginnings of what is now an established industry, adorned with names that in 1913 were just starting to impress themselves on the world.

Arts and Crafts

Jean, Jean L. *Aviation: The World's Aircraft 1913-23*. 230pp. Newton Abbott, David and Charles, 16/6s.

Reproductions from the volume acquired by the Huntington Library in 1913 containing the largest collection recorded of drawings by Isaac Cruikshank, the father of George Cruikshank, a major part of his career, for the comic prints he issued known as "Drolls". The work of a sub-Romanticism, they lack that master's elegance of style and were very elementary in humour, but show at his minor level a certain continuity in English comic draughtsmanship.

Kelly, Alison. *The Book of English Fireplaces*. 96pp. Wills, Glimmer. *The Book of Copper and Brass*. 96pp. Country Life Books (Hamlyn), 35s, each.

The fireplace as a focal point of the home has received country-wide research from Miss Kelly and her 115 illustrations show a remarkable diversity. They cover some 200 years of English domestic life and range from an extravagant chinoiserie chimney-piece (1762) to an early 1930s fireplace in a Wimbledon hotel that takes the form of a facade of a half-timbered house. A gas-fire of 1877 gets in, but the more recent contributions of the Gas Board to aesthetics are ignored.

Those who think of copper in terms of warming-pans and kettles can widen their acquaintance from the 125 half-tone illustrations in Mr. Wills's immensely varied survey. The descriptions of the items the collector is likely to encounter have been alphabetically arranged and include bedsteads, buckets, buttons (America has a National Button Society), pipe-stoppers, keyhole plates and sugar-caddies. Objects made in copper-alloys—brass, brass and gun-metal—are also admitted.

Biography and Memoirs

Croft-Cooke, Rupert. *The Sound of Recluse*. 172pp. W. H. Allen, 30s.

As his title hints, in this latest volume of memoirs Mr. Croft-Cooke sets out to recapture the mood of the two years immediately before the outbreak of Hitler's war. It tells of travels through Europe, where he talked with the gun-in-the-street about prospects of war or peace, returning with some reputation for political insight which he himself confesses had little foundation. His bent was towards escapism; he preferred the life of the roads with old associates in the travelling circus. Again there are reminiscences of his friend Louis Golding, and of literary and social life in London at a time when "Do you think there will be a war?" had become the standard greeting. One poignant recollection concerns a programme of Czech folk songs he was monitoring for the B.B.C. at the time of Munich: he was warned that the title of one song must not be announced in English, as it was called "Sad Times are now beginning". Sir Compton Mackenzie recently remarked of Rupert Croft-Cooke that almost all his books succeed in doing what they set out to do; and that may be said of this one.

Evans, William. *Journey to Harley Street*. 251pp. David Rendel, £2.2s.

It is agreeable to find that in this autobiography of an eminent physician, the author's interest in the

devoted to a sensitive and affectionate account of the Welsh valley where he was born and brought up, and to which he has now returned. He describes a peaceful, hard-working world in which modern progress was only beginning to show and obviously had not found its way into the valley, both in the inhabitants of the valley, both in the inhabitants of the valley, both in the inhabitants of the valley.

These lively memories that Dr. Evans acquired after a somewhat well-balanced view of life. He was originally for the church, but the establishment of the church in Wales made this a less satisfactory career choice. He entered the service of a bank, but within a year the 1914 war broke out and Evans served a combatant from the start. Demobilized in 1919, he decided to become a doctor, and qualified in 1924 from the London Hospital, on whose staff he remained until he retired. His medical training and experience are dealt with lightly and with good humour; he has doubts about the quality of the National Health Service on the sensible grounds that many of the doctors find they are too busy to give their patients the care and attention they require and that the service, generally, is short of money. On putting down this book, the reader is left with the feeling of having been in touch with a warm and approachable person of great sensibility and one to be completely trusted. That, one may suppose, is why Dr. Evans was such a successful doctor.

Russell, Arthur. *Fenland Memories*. Edited by Enid Porter. 108pp. Routledge and Kegan Paul, 21s.

In *Fenland Memories* Mr. Arthur Russell returns to the place and people of his previous book, *Sixty Years on Fenland*—i.e. the village of Wickenhall St. Mary Magdalen, a few miles south of King's Lynn, in the first ten or fifteen years of this century. Once again he recalls a rural culture that has now almost entirely disappeared. He tells, for instance, of old methods of farming, ploughing by donkey, mowing by the scythe, threshing by the flail, sowing by the fiddle drill, and bird scaring by boys; of the village craftsmen, the bootmaker, the harness maker, the pig killer and the sheep or basket maker; and of itinerant such as drovers, seissors grinders, hardy-gurdy men and gypsies. He brings back something of the look and feel of a Fen cottage, of agricultural implements and of the children's clothes. His manner is quiet, unselfish and factual, but his memory gives vivid life to a world otherwise little recorded except in the dead catalogues of folk museums. The curator of one such museum, that at Cambridge, contributes a useful and appreciative introduction.

Economics

Lewis, Stephen R. Jr. *Economic Policy and Industrial Growth in Pakistan*. 191pp. Allen and Unwin, £2.5s.

Professor Lewis has held the position of Research Adviser to the Pakistan Institute of Development Economics, and is thus thoroughly familiar with many of the problems connected with the progress of industrialization in that country. His book is essentially intended for the professional student of economics rather than for the general reader, who is likely to find both the technical use of statistics and the employment of semi-algebraical formulae somewhat hard going. Even so, the aim of the author can be stated quite simply: it is to discover the relative importance of economic policy and of other factors in shaping Pakistan's advance in industrialization. For example, the abnormally low level of manufacturing activity in Pakistan at the time of partition provided incentives for a high overall rate of industrial growth during the 1950s which probably counted quite as much as, or even more than, any encouragement resulting from deliberate Government policy.

By the 1960s, things had changed somewhat; the increased flow of foreign aid and acceleration of domestic investment, along with the tariff structure, import licensing and other factors began to produce some distortion in the structure of manufacturing industry, as well as in the results of the equitable distribution of increasing national resources. Regional inequalities of per capita income have

impressive growth rate of industrial achievement, the gains in per capita income mainly affect those whose incomes are already above the average. Future historians, when trying to assess the importance of economic factors in the times which have shaken Pakistan in 1960-69, will doubtless find Professor Lewis's analysis of considerable value.

History

Lewis, H. R. (Editor). *Annual Bulletin of Historical Literature*. No. 52. 133pp. Historical Association, 10s.

The Historical Association's annual compendium of historical writing surveys the more significant contributions published during 1968. Arrangement is under periods, and what the editor considers the best work in home, colonial and foreign history is briefly assessed, with particulars of publisher and price. The index lists authors only, and notwithstanding the textual classification a subject-index would have been an added benefit.

Herbert, H. R. *Spenser, Novels, Description of Moscow and Muscovy*. Edited by Bertold Picard. Translated by L. B. C. Grundy. 105pp. Dent, 28s.

Frederic Signatov von Herbertstein travelled in Russia between 1517 and 1527 as an envoy of the Austrian Emperor to the Grand Duchy of Muscovy. His book on Russia was first published in a Latin edition in Vienna in 1549, and his own German translation of it was first published in Vienna in 1557. Many more Latin and German editions followed, as well as many translations into other languages. In 1906 a modernized selection from Herbertstein's German version was published in Graz, and this has now been translated into English. The text is valuable as one of the few first-hand accounts of sixteenth-century Russia, and Mr. Grundy's translation is adequate. Dr. Picard's preface is interesting and informative, but the historical appendix by Professor Stefan Verosta is too involved to be illuminating.

Music

Blanks, Harvey. *The Golden Road*. 383pp. Angus and Robertson, £2.15s.

Mr. Blanks is a stereo gourmet. He has had "his house specially wired for stereo reproduction", and owns more than 1,400 dollars' worth of 78s as well as 1,800 stereo albums. He runs through his likes and dislikes with no explanations and—strange in one so addicted to stereo—only rare references to record labels and alternative offerings. He quotes from memory on obscure 78s but does not tell us who has conducted the *St. Matthew Passion* on L.P. Mr. Blanks does not like contemporary piano music because it sounds like "some kind of 'musical acoustic'." This judgment was made after listening to one record, "Piano Music by Twentieth Century British Composers". Neither does he like Stravinsky's *Pulcinella* because it is based on Pergolesi.

However, a sentence which compares Stravinsky's use of caricature and imitation with Picasso's is not without insight, although the comparison has been made elsewhere with greater poise and sophistication. Mr. Blanks's book is voluminous and rambling and leaves one with the bizarre impression that its author does not really enjoy music. Stereo is all: the collection seems more important than its composition.

Hovd, Mervin. *An Outline History of European Music*. 132pp. Novello, 21s. (Paperback, 12s. 6d.)

The study of musical history has been revolutionized by the availability of great quantities of music of all periods on gramophone records. This in turn has led to study in greater depth than formerly. There is still, however, a place for a synoptic, or panoramic, view of the art in a short compass. Such an outline used to degenerate into a list of names, dates and euliches. Mr. Hovd's short book deals faithfully with names and dates but he sets his facts in a social and cultural setting, uses a happy knack of generalizing about tendencies, styles, periods and individual composers, that does not provoke immediate disagreement—rather the reverse—and preserves the proportions. He begins with plain-song and comes right up to date, confronting the multiplication of styles.

Hovd, Mervin. *An Outline History of European Music*. 132pp. Novello, 21s. (Paperback, 12s. 6d.)

bury without dismay. An example of his summary criticism is his remark that Beethoven by revealing the full potential of music as a means of communication instead of mere diversion "set future generations the very real problem of finding something significant to say." He names, without discussing them at length, significant works and illustrates some of them in music type, and he suggests lines of further and deeper inquiry for the more serious student. He has carried out a big and difficult task succinctly and successfully.

Scott, Roderic. *Christianity in the Roman Empire*. 90pp. Paul, 12s.

The Scott Roderic Commission, inspired after a period of trial and error, has produced a book of 90 pages of the scope and depth of the more serious student. He has carried out a big and difficult task succinctly and successfully.

Hosmer, H. J. *The Reformed Clerical System in Great Britain, 1832-1914*. 40pp. Historical Association, 5s. 6d.

Professor Hosmer's monograph looks at the successive Reform Acts of the last century and the motives and attitudes of the political parties. He stresses that while the reforms meant greater popular participation in politics they also meant "social control", for people outside the conventional structure of society were thus brought within it, and became concerned for its preservation.

Religion

The Calendar and Lessons for the Church's Year. A Report of the Church of England Liturgical Commission. 95pp. S.P.C.K., 10s. 6d.

A further and most necessary addition to the work of the commission.

Forster, Jeffrey (Editor). *Edgar Cayce's Story of Jesus*. 365pp. Neville Spearman, £2.2s.

Only the primitive idea that everything said in a trance is numinous and significant could justify the publication of this collection of well-meant phantasmagoria connected with the life of Christ. He is said to have been reincarnated thirty times, and is given a cousin, a niece of St. Joseph, called Puella (Catherine). Other minor characters include a Roman soldier named Zebra, and ladies or "entities" named Josie, Judy and Selma. The book is written in a rather ungrammatical Jacobethian style, and furnishes information about the masters of the Great White Brotherhood, astrology, the vital statistics of Herod's third wife, and the lost continents of Mu, Oz, and the Land of Oz. Nothing is said about the Wizard.

Gundry, O. W. *The Teacher and the World Religions*. 106pp. James Clarke, 18s. 6d.

A book to meet the demand in schools for some teaching about religion other than Christianity. Teachers may find it useful in answering questions, but the subject is immense, and these introductions underline its difficulty.

Hinchcliff, Peter. *The Church in South Africa*. 116pp. S.P.C.K., 9s. 6d.

Peter Hinchcliff, who is a Professor in Rhodes University in Grahamstown, has written a very useful historical survey of a subject that is much more complicated than might be supposed. Many Churches, some of them break-away, played and play a part, and apartheid is only one of the problems.

Micklem, Nathaniel. *Behold the Man*. A Study of the Fourth Gospel. 157pp. including 58pp. of the translation by J. B. Phillips. Bles, 21s.

As is everything from Dr. Micklem this is an attractive book. He omits the Prologue and the account of the Resurrection. He firmly distinguishes two authors, John I and II. Reading it and knowing Dr. Micklem's other books, one wonders that being a person of such varied attainment himself, he did not suggest that the two Johns might possibly have been one person.

O'Grady, Colm. *The Church in the Theology of Karl Barth*. 36pp. Geoffrey Chapman, £3.3s.

This is a learned and very thorough study of Barth's writing by a Roman Catholic theologian, sympathetically written, making a serious contribution to Barthian literature.

Wilkinson, John (Editor). *Catholic Anglican Today*. 254pp. Darton, Longman and Todd, 25s.

world of the modern essays are too well as authors for serious work, the reality of Christianity for it to appear on a shelf to be taken to

Social Studies

Bloom, Fred H. *Red, White, and Blue*. 300pp. Paul, 12s.

The Scott Roderic Commission, inspired after a period of trial and error, has produced a book of 90 pages of the scope and depth of the more serious student. He has carried out a big and difficult task succinctly and successfully.

Wine and Food

Heath, Andrew. *Meat, Wine and Food*. 300pp. Paul, 12s.

This is a useful, practical meat and most cookery, most experienced cookery, he observes, the secret of cookery is absolute simplicity on the line quality and the home-grown meat. He is the help of diagram of joints of the animals at they should be hung and other drawings of the appearance when cooked. A valuable section on the main points of beef and pork. After outlining types of meat cooking, the book is taken up with including ham, tongue, some sauces, and much more. The recipes are clear and not too complicated. American measures are given as well as British. The book is intended, no doubt, to be aimed at a Transatlantic audience, though there is a graph of various countries for the table, mostly set in unopened bottles of wines. (In such unopened bottles, the red wines are already spoiled. These pictures are pleasant, but they detract from the book's value.)

R.V. Cyril. *Latin: Chateau Latour*. Peter Davies, £2.10s.

In the Bordeaux region, Chateau Latour is named first, and so it is in this celebrated book. The subject should be the subject of a book to concentrate on one wine. In fact the book is a collection of memories of the chateau, which Baron Nathaniel had acquired it for the sum of nearly 40 years ago. The book is about four times as long as it should be, and is only diminished by the child is elevated to the author's position, and the author's position is elevated to the child's position.

REPUBLICAN COUNCIL. *REPUBLICAN COUNCIL*. 100pp. Paul, 12s.

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Librarians

BOROUGH URBAN LIBRARY. *BOROUGH URBAN LIBRARY*. 100pp. Paul, 12s.

Following the recommendation of the Library and Information Services Committee, the Borough Urban Library is seeking a qualified Librarian to take over the duties of the present Librarian. The person appointed will be responsible for the management of the library and the provision of a high standard of service to the community. The duties will include the selection and acquisition of books, the maintenance of the library's collection, and the provision of a high standard of service to the community. The person appointed will be responsible for the management of the library and the provision of a high standard of service to the community. The duties will include the selection and acquisition of books, the maintenance of the library's collection, and the provision of a high standard of service to the community.

KING'S COLLEGE LONDON. *KING'S COLLEGE LONDON*. 100pp. Paul, 12s.

Applications are invited for the post of Librarian. The person appointed will be responsible for the management of the library and the provision of a high standard of service to the community. The duties will include the selection and acquisition of books, the maintenance of the library's collection, and the provision of a high standard of service to the community.

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VACANT APPOINTMENTS

IMPERIAL CHEMICAL INDUSTRIES LIMITED

PAINTS DIVISION

LIBRARIAN

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